वैराग्यशतकम्

VAIRĀGYA ŚATAKAM

Text in Devnagari with
Translation, Transliteration
and
Notes

by
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VAIRĀGYA-ŚATAKAM

OF BHARTRHARI

The Hundred Verses on Renunciation

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PREFACE:

The Vairãgya śatakam is one of the three series of hundred verses which have come down to us under the title of Subhãṣita-triśatĩ (lit. 'The happily worded three centuries') and associated with the name of the poet Bhartṛhari. In some manuscripts, these verses exceed the number implied in the above name, but we have followed the authority of an edition published by Nirnaya-sagar Press of Mumbai, which maintains the exact original number.

Tradition attributes the authorship of these verses to Bhartṛhari, the elder brother of the most renowned King Vikramaditya of Ujjain. Controversy has not yet settled the point as to which Vikramaditya was the brother of the poet and when exactly he reigned a Ujjain.

The fact, it seems, that Bhartṛhari belonged to a royal family and renounced the world later on in life to become a yogi, forms the most reliable nucleus around which growing, and sometimes conflicting, traditions have continued to gather. A cave is still pointed out near Ujjain, bearing his name, where Bhartṛhari is said to have practised austerities. A book called the Nãthalĩlãmrita recording the hearsay stores about the celebrities of the Natha sect of yogis contains an account of Bhartṛhari's life in a loose, legendary style. But it is to make out that, when all clue to authenticity about the real facts of Bhartṛhari's life became lost to tradition, the memory of a career so stimulating to imagination was not allowed to go down hopelessly denuded of facts, and the process of adding limbs and features to the stump of an older tradition naturally went on. Add to this process such floating legendary materials as the story about a gift made to one's beloved proving her infidelity by changing hands till it reached the donor again, or he miracles with which the then famous sect of yogis used to be credited and so on, and you hope to get a fairly good biography of Bhartṛhari such as gradually gained currency in tradition.

The Verses, composed - may be, with stray exceptions - by Bhartṛhari himself, cannot be made to give any clue to his individual life, for his poetry seeks to create effect through style and sentiment too conventional to yield themselves to such use. But still his life-long lessons from experience and observation must have been reflected in their peculiar trend and emphasis in the movements of sentiment through the verses; and it may be possible for a reader of penetrative intellect to trace out from such nice shades the bare outline of a deeper life of hard-fought struggles and late-won victory. A nature, straight forward, possessed of noble faith in itself, unambitious of high distinction among men, but deeply susceptible to the beauties and charms of sentiment, seems to have been involved once in a tangle of sensual enjoyments too heavy to leave it the sustained strength and consequent dependence, it gradually rose through reflections, deep and incisive, to a wonderfully enriched sense of worldly vanity and an effective strength of renunciation. The verses composed by Bhaṛtrhari tend to present the background of such a nature still holding in control lower susceptibilities, once indulged, by the dawning possibilities of a life of yoga. And though it is difficult to ascertain how far this life of yoga had advanced behind the role of the poet representing different stages of wisdom, it is fairly presumptive that the poet's voice gradually merged in the silence of the highest spiritual realizations.

The hundred verses of the Vairãgya śatakam are divided into ten groups under the following ten headings:

तृष्णादूषणम् condemnation of desire; **विषयपरित्यागविडम्बना**, futile efforts to give up sense-objects, **याञ्चादैन्यादूषणम्**, condemnation of the poverty of a supplicant attitude; भोगास्थैर्यवर्णनम्, delineation of the evanescence of enjoyments; **कालमहिमानुवर्णनम्**, description of the working of Time, or the principle of change, **यतिनृपतिसंवादवर्णनम्**, a comparison as to how a monk stands to a king, मनःसंबोधननियमनम्, control of mind by stimulating wisdom in it; **नित्यानित्यवस्तुविचारः**, discrimination of the immutable reality from the mutable; **शिवार्चनम्**, worship of Siva; **अवधूतचर्या**, the way of life for an Avadhuta, or a realised ascetic characterized by the highest spiritual freedom.

With these few remarks of a prefatory nature, we send for this English translation of an important poetical production of Medieval India into the world of modern readers. The translation has been made rather too closely literal, specially to suit the convenience of those readers who want to follow the original Sanskrit with its help.

Publisher.

Vairãgya-śatakam

वैराग्यशतकम्

चूडोत्तंसितचन्द्रचारुकलिसाचञ्चच्छिखाभास्वरो

लीवादग्धविलोवकामशलभः श्रेयोदशाग्रे स्फुरन् ।

अन्तः स्फुर्जदपारमोहलिमिराप्राग्भारमुच्चाटयन् -

श्चेतः सद्मनि योगिनां विजयते ज्ञानप्रदिवो हरः ।। १ ।।

cūḍottaṃsitacandracārukalisācañcacchikhābhāsvaro

līvādagdhavilovakāmaśalabhaḥ śreyodaśāgre sphuran .

antaḥ sphurjadapāramohalimirāprāgbhāramuccāṭayan -

ścetaḥ sadmani yoginām vijayate jñānapradivo haraḥ .. 1 ..

1. All glory to Śiva, the Light of Knowledge, residing in the temple of the yogi's heart, who smites away (like the rising sun) the massive front of the endless night of ignorance overcasting human minds, in whose wake follow all auspiciousness and prosperity, who burnt up gay lust as a moth, as if in sport, and who appears bearimg with the lambet rays of the crescent adorning his forehead - rays that look pleasing like soft half-blooming buds!

[**चूडोत्तंसित** - made an ornament for the head: **चारुकलिकाचञ्चच्छिखा** - lambent beams like beautiful half-blooming buds. लीलादग्ध - burnt up at ease or in sport. **श्रेयोदशाग्रे** - in front of all circumstances of prosperity, **स्फुरन्** - appearing - **अन्तःस्फर्जत्** - spreading forth in the heart, **प्राग्भारं** - heavy mass at the front.

As is customary with Sanskrit poets, this opening verse is dedicatory (to Siva in this instance), as forming an auspicious introduction).

भ्रान्तं देशमनेकदुर्गविषमं प्राप्तं न किञ्चित् फलम्

त्यक्तवा जातिकुलाभिमानमुचितं सेवा कृता निष्फला ।

भुक्तं मानविवर्जितं परगृहेष्वाशङ्कया काकव -

त्तृष्णे जृम्भसि पापकर्मपिशुने नाध्यापि सन्तुष्यसि ।। २ ।।

bhrāntaṃ deśamanekadurgaviṣamaṃ prāptaṃ na kiñcit phalam

tyaktavā jātikulābhimānamucitaṃ sevā kṛtā niṣphalā .

bhuktaṃ mānavivarjitaṃ paragṛheṣvāśaṅkayā kākava -

ttṛṣṇe jṛmbhasi pāpakarmapiśune nādhyāpi santuṣyasi .. 2 ..

2. Many are the inaccessible and perilous places I have travelled and yet obtained no riches; sacrificing proper dignity of birth and social position, in vain have I served the rich; like the crows have I fed myself, devoid of self-respect, at the house of others in the expectation of gain; and yet, oh! Desire, thou prompter of evil deeds, thou art waxing lustier and art not still satisfied.

[**अनेकदुर्गवषमं** - rendered difficult of access by various obsacles. **फलं** - result (but here), wealth, **आशङ्क्या** - hankering (after gain), **पापकर्मपिशुने** - indicative of evil deeds.]

उत्खातं निधिशङ्क्या क्षितितलं ध्माता गिरेधतिवो

निस्तीर्णः सरितां पतिर्नृपतयो यत्नेन संतोषिताः ।

मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः

प्राप्तः काणवराटकोऽपि न मया तृष्णे सकामा भव ।। ३ ।।

utkhātaṃ nidhiśaṅkayā kṣititalaṃ dhmātā giredhativo

nistīrṇaḥ saritāṃ patirnṛpatayo yatnena santoṣitāḥ .

mantrārādhanatatpareṇa manasā nītāḥ śmaśāne niśāḥ

prāptaḥ kāṇavarāṭako'pi na mayā tṛṣṇe sakāmā bhava .. 3 ..

3. The earth have I digged into in quest of precious minerals, and metals from rocks have I smelted; the oceans have I crossed, and the favour of kings have I diligently sought; nights have I spent on burning grounds with my mind occupied with *mantras* and worship;[1] and not even a broken cowrie have I obtained; be satisfied; therefore, oh Desire!

खलालापाः सोढाः कथमपि तदारधनपरै -

निर्गृह्यान्ताबार्ष्पं हसितमपि शून्येन मनसा ।

कृतो वित्तस्तम्भप्रतिहतधियामञ्जनिरपि

त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ।। ४ ।।

khalālāpāḥ soḍhāḥ kathamapi tadāradhanaparai -

nirgṛhyāntābārṣpaṃ hasitamapi śūnyena manasā .

kṛto vittastambhapratihatadhiyāmañjanirapi

tvamāśe moghāśe kimaparamato nartayasi mām .. 4 ..

4. In our servile attendance on the (wealthy) wicked, their shabby manners and talk we have somehow put up with; suppressing tears that welled up from our hearts, we have smiled out of vacant minds; obeisance we have made to dullards stultified by too much wealth; in what more fooleries wouldst thou have me dance,oh Desire, though of ungratified yearning!

[**वित्तस्तमभप्रतिहतधियाम्** - those rendered dull in intellect by inactivity due to too much wealth. मोधाशे - wih hopes thwarted.Another reading is चित्तस्तम्भः as a separate word. The meaning then would be: 'We have restrained our feelings and made obeisance,' etc.]

अमीषां प्राणानां तुलितबिसिनिपत्तपयसां

कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम् ।

[1] (This forms a part of the mysterious rites to be gone through by those who invoke supernatural agencies for obtaining riches).

यदाढ्यानामग्रे द्रविणमदनिः संज्ञमनसां

कृतं वितन्निडैनिर्जगुणकथापातकमपि ।। ५ ।।

amīṣāṃ prāṇānāṃ tulitabisinipattapayasāṃ

kṛte kiṃ nāsmābhivirgalitāvivekairvyavasitam .

yadāḍhyānāmagre draviṇamadaniḥ sañjñamanasāṃ

kṛtaṃ vitavriḍainirjaguṇakathāpātakamapi .. 5 ..

5. What have we not endeavoured to do, with our depraved conscience, for the sake of our pranas (five vital forces), which are unreliable and compared to waer on the leaves of a lotus, since in the presence of the rich, with their minds stupefied by the pride of wealth, we have shamlessly committed the sin of recounting our own merits!

[According to the scriptures, self-glorification is tantamount even to the sin of suicide].

क्षान्तं न क्षमया गृहरोचितसुखं त्यक्तं न संतोषतः ।

सोढा दुःसहशीतवाततबनक्लेशा न तप्तं तपः ।

ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शंभोः पदं

तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तैः फलैर्वञ्चिताः ।। ६ ।।

kṣāntaṃ na kṣamayā gṛharocitasukhaṃ tyaktaṃ na santoṣataḥ .

soḍhā duḥsahaśītavātatabanakleśā na taptaṃ tapaḥ .

dyātaṃ vittamaharniśaṃ niyamitaprāṇairna śambhoḥ padaṃ

tattatkarma kṛtaṃ yadeva munibhistaistaiḥ phalairvañcitāḥ .. 6 ..

6. We have forgiven, but not out of forgiveness (but out of our incapacity to right our wrongs); we have renounced the comforts of home life, but not out of contenment after satisfaction (but as an exile from home in quest of riches); though we have suffered inclemencies of weather, cold and heat so difficult to bear; still it is not religous austeries that we have undergone; with subdued vital forces, night and day have we brooded on money and not on the feet of Siva; thus we have performed those very acts which the *munis* (saintly recluses) do perform, but of their good effects we have deprived ourselves.

भोगा न भुक्ता वयमेव भुक्ता, स्तपो न तप्तं वयमेव तप्ताः ।

कालो न यातो वयमेव याता- स्तृष्णा न जीर्णा वयमेव जीर्णाः ।। ७ ।।

bhogā na bhuktā vayameva bhuktā, stapo na taptaṃ vayameva taptāḥ .

kālo na yāto vayameva yātā- stṛṣṇā na jīrṇā vayameva jīrṇāḥ .. 7 .

7. Worldly pleasures have not been enjoyed by us, but we ourselves have been devoured; no religious austerities have been performed, but we ourselves have become sorched; time is not gone (being ever presen and infinite), but we ourselves are gone (because of approaching death). Desire is not reduced in force, though we ourselves are reduced to senility.

[Here there is an ironical pun on the participles भुक्ता: and तप्ता:, the former being used both in the sense of 'enjoyed' and 'eaten up', and latter both in the sense of (austerities) performed' and 'heated'. Similarly the participle

जीर्णा: means both 'reduced in force' and 'stricken down with age'. The effect, of course, cannot be preserved in translation.]

वलीभिर्मुखमाक्रान्तं पलितेलाङ्कितं शिरः ।

गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ।। ८ ।।

valībhirmukhamākrāntaṃ palitelāṅkitaṃ śiraḥ .

gātrāṇi śithilāyante tṛṣṇaikā taruṇāyate .. 8 ..

8. The face has been attacked with wrinkles, the head has been painted white with grey hair, the limbs are still emfeebled; but desire alone is rejuvenating.

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलितः

समानाः स्वर्याताः सपदि सुहृतो जीवितसमाः ।

शनैर्यष्ट्युत्थानं धनतिमिररुध्दे च नयने

अहो मूढः कायस्तदपि मरणापायचकितः ।। ९ ।।

nivṛttā bhogecchā puruṣabahumāno'pi galitaḥ

samānāḥ svaryātāḥ sapadi suhṛto jīvitasamāḥ .

śanairyaṣṭyutthānaṃ dhanatimirarudhde ca nayane

aho mūḍhaḥ kāyastadapi maraṇāpāyacakitaḥ .. 9 ..

9. Through my compeers, dear to me as life, have all taken such a speedy flight to heaven (before being overtaken by old age); though the impulse for enjoyment is wearied out and the respect commanded from all persons lost; though my sight is obstructed by deep blindness (or cataract) and the body can raise itself but slowly on the staff; still, alas for its stillness, this body startles at the thought of dissolution by death!

आशा नाम नदी मनोरथजला, तुष्णातरङ्गाकुला

रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।

मोहोवर्तकुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटि

तस्याः पारगता विशुध्दमनसो नन्दन्ति योगीश्वराः ।। १० ।।

āśā nāma nadī manorathajalā, tuṣṇātaraṅgākulā

rāgagrāhavatī vitarkavihagā dhairyadrumadhvaṃsinī .

mohovartakudustarātigahanā prottuṅgacintātaṭi

tasyāḥ pāragatā viśudhdamanaso nandanti yogīśvarāḥ .. 10 ..

10. Hope is like a flowing river of which the ceaseless desires constitutes the waters; it rages with the waves of keen longings, and the attachments for various objects are its animals of prey; scheming thoughts of greed are the aquatic birds that abound on it, and it destroys in its course the big trees of patience and fortitude; it is rendered impassable by the whirlpools of ignorance; and of profound depth of bed as it is, is banks of anxious deliberation are precipitous indeed. Such a river the yogis of pure mind pass across to enjoy supreme felicity.

न संसाररोत्पन्नं चरितमनुपश्यामि कुशलं

विपाकः पुण्यानां जनयति मयं मे विमृशतः ।

महद्भिः पुण्यौघैश्चिरपरिगृहीताश्च विषया

महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम् ।। ११ ।।

na saṃsārarotpannaṃ caritamanupaśyāmi kuśalaṃ

vipākaḥ puṇyānāṃ janayati mayaṃ me vimṛśataḥ .

mahadbhiḥ puṇyaughaiścirapariga̱ṛhītāśca viṣayā

mahānto jāyante vyasanamiva dātuṃ viṣayiṇām .. 11 ..

11. I do not find the virtuous distinction produced (by ceremonial observances) through life after life to be conducive to well-being, for the sum of such virtuous merits when weighed in mind inspires fear in me. Enjoyments earned by great accession of merit, multiply so greatly in the case of people attached to them, only to bring them misery and peril!

[**विपाकः पुण्यानां** etc. - The idea is o show the futility of good deeds performed in our earthly life with the object of enjoying happiness in heaven or higher lokas, for the heavenly enjoyments are transiory as being the result produced by our virtuous merits; when the force of these merits is spent, the enjoyments must cease and the soul will again be drawn back to the cycle of births and deaths, until by *jñāna* or spiritual illumination, it attains *mokṣa*, or final release from the wheel of transmigration.

व्यसनमिव दातुं - It indicates that the enjoyment of pleasures in heavens binds still more fetters on us by increasing our thirst and hence is the cause of an added volume of miseries].

अवश्यं यातारश्चिरतरमुषित्वापि विषया

वियोगे को भादस्त्यजति न जनो यत् स्वयममून् ।

व्रजतः स्वातन्त्र्यादतुलपहितापाय मनसः

स्वयं त्यक्ता ह्येते शमसखमनन्तं विदधति ।। १२ ।।

avaśyaṃ yātāraścirataramuṣitvāpi viṣayā

viyoge ko bhādastyajati na jano yat svayamamūn .

vrajataḥ svātantryādatulapahitāpāya manasaḥ

svayaṃ tyaktā hyete śamasakhamanantaṃ vidadhati .. 12 ..

12. The objects of enjoyment, evern after staying with us for a long time, are sure to leave us sometime; then what difference does their privation in this way make to men, that they do not of their

own accord discard them? If the enjoyments leave us on their own initiative, i.e., if they tear themselves from us, they produce great affliction of the mind; but if men voluntarily renounce them, they conduce to the eternal bliss of self-possession.

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं

यन्मुञ्चन्त्युप भागभाञ्ज्यपि घनान्येकान्ततो निःस्पृहाः ।

संप्राप्तान्न पुरा न संप्राति न ज प्राप्तौ दृढप्रत्यया-

न्वाञ्छामात्रपरिग्रहानपि परं त्यक्तुं न शक्ता वयम् ।। १३ ।।

brahmajñānavivekanirmaladhiyaḥ kurvantyaho duṣkaraṃ

yanmuñcantyupa bhāgabhāñjyapi ghanānyekāntato niḥspṛhāḥ .

samprāptānna purā na samprāti na ja prāptau dṛḍhapratyayā-

nvāñchāmātraparigrahānapi paraṃ tyaktuṃ na śaktā vayam .. 13 ..

13. Ah! It must be indeed a difficult feat which persons, with their minds purifed by the discrimnation arising from the knowledge of Brahman, accomplish, in that, free from desire, they wholly discard that wealth which has been actually bringing them enjoyment; whereas we fail to renounce enjoyments which are reaped by us as mere longings and which we never did realize in the past, nor do we realize now, nor can we count upon as lasting when obtained (in future).

धन्यानां गिरिकन्दरेषु वसतां ज्योतिः परं ध्यायता-

मानन्दाश्रुकणान्पिबन्ति शकुना निःशङ्कमङ्केशयाः ।

अस्माकं तु मनोरथोपरजिताप्रासादावापितट-

क्रिडाकाननकेलिकौतुकजुफामायुः परं क्षीयते ।। १४ ।।

dhanyānāṃ girikandareṣu vasatāṃ jyotiḥ paraṃ dyāyatā-

mānandāśrukaṇānpibanti śakunā niḥśaṅkamaṅkeśayāḥ .

asmākaṃ tu manorathoparajitāprāsādāvāpitaṭa-

kriḍākānanakelikautukajuphāmāyuḥ paraṃ kṣīyate .. 14 ..

14. Blessed are those who live in mountain caves meditating on Brahman, the Supreme Light, while birds devoid of fear perch on their laps and drink the tear-drops of bliss (that they shed in meditation); while our life is fast ebbing away in the excitment of revelry in palatial mansions or on the banks of refreshing pools or in pleasure-gardens, all created (and brooded over) merely by imagination.

[**शकुना निःशङ्कमङ्केशया**: - the birds have approached them fearlessly, because they have reached the state of tranquility and harmlessness, realizing the oneness of life.]

भिक्षाशनं तदपि नीरसमेकवारं शय्या च भूः परिजनो निजदेहमात्रम् ।

वस्त्रं विशीर्णशतखण्डयी च कन्था हा हा तथापि विषया न परित्यजन्ति ।। १५ ।।

bhikṣāśanaṃ tadapi nīrasamekavāraṃ śayyā ca bhūḥ parijano nijadehamātram .

vastraṃ viśīrṇaśatakhaṇḍayī ca kanthā hā hā tathāpi viṣayā na parityajanti .. 15 .

15. For food, (I have) what beggings brings and that too tasteless and once a day; for bed, the earth, and for attendant the body itself; for dress, (I have) a worn out blanket made up of a hundred patches! And still, alas! the desires do not leave me!

[**विषया** - Objects of desires haunting the mind].

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ

मुखं श्लेष्मागारं तदपि ज शशाङ्केन तुलितम् ।

स्रवन्मूत्रक्लिन्नं करिवरशिरः स्पर्धि जघनं

मुहुर्निन्ध्यं रुपं कविजनविशेषैर्गुरु कृतम् ।। १६ ।।

stanau māṃsagranthī kanakakalaśāvityupamitau

mukhaṃ śleṣmāgāraṃ tadapi ja śaśāṅkena tulitam .

stravanmūtraklinnaṃ karivaraśiraḥ spardhi jaghanaṃ

muhurnindhyaṃ rupaṃ kavijanaviśeṣairguru kṛtam .. 16 ..

16. **मांसग्रन्थी** - Lumps of flesh (dual number). **कनककलशावित्युपमितौ** - (become) golden jugs in (poets') comparison. **श्लेष्मागारम्** - seat of phlegm, saliva, etc. - is compared to the moon. करिवरशिरःस्पर्धि - claiming likeness with the elephant's forehead. **मुहुर्निन्ध्यं रुपं** etc. - form deserving constant contempt has been magnified (in praise) by certain poets.

एको रागिषु राजते प्रियतमातेहार्धहारी हरो

नीरागोषु जनो विमुक्तलललनासङ्गो न यस्मात्परः ।

दुर्वारस्मरबाणपन्नविषव्याविध्दमुग्धो जनः

शेषः कामविडम्बितान्न विषयानभोक्तुं क्षमः ।। १७ ।।

eko rāgiṣu rājate priyatamātehārdhahārī haro

nīrāgoṣu jano vimuktalalanāsaṅgo na yasmātparaḥ .

durvārasmarabāṇapannaviṣavyāvidhdamugdho janaḥ

śeṣaḥ kāmaviḍambitānna viṣayānabhoktuṃ kṣamaḥ .. 17 ..

17. Among sensual persons, Śiva is unique, sharing half his body with His beloved; and again, among the dispassionate, there is none superior to Him, unattached to the company of women; while the rest of mankind, smitten and stupefied by the irrestible, serpent-like poisoned arrows of Cupid, and brought under the infatuation of Love, can neither enjoy their desires nor renounce them at will.

[**प्रियतमादेहार्धहारी** - This refers to the symbolic representation of Śiva and Gauri in a single divided form.

On one side grows the hair in long and black curls,
And on the other, corded like rope;
One side is white with ashes, like the snow-mountains,
The other golden as the light of the dawn.

For He, the Lord, took a form,

And that was a divided form,
Half-woman and half-man.

भोक्तुं न भोक्तुं क्षमः -- Ordinary persons, when they give themselves up to enjoyments, lose all control and become slaves to them; so even when satiety comes, they cannot detach themselves from them, as the force of blind attachment has enslaved them. But Śiva, who has subdued His mind, is unaffected by them, as in His state of mental poise of yoga, pleasure and pain are the same to Him.]

अजानन्दाहात्म्यं पततु शलभस्तीव्रदरने

स मीनोऽप्यज्ञानाद्वडिशयुतमश्नातु पिशितम् ।

विजानन्तोऽप्येते वयमिह विपज्जालजटिला -

न्न मुञ्चामः कामानहह गहनो मोहमहिमा ।। १८ ।।

ajānandāhātmyaṃ patatu śalabhastīvradarane

sa mīno'pyajñānādvaḍiśayutamaśnātu piśitam .

vijānanto'pyete vayamiha vipajjālajaṭilā -

nna muñcāmaḥ kāmānahaha gahano mohamahimā .. 18 ..

18. Without knowing its buring power the insect jumps into the glowing fire; the fish through ignorance eats the bait attached to the hook; whereas we, even though having full discernment, do not renounce the sensual desires, complicated as they are with manifold dangers. Alas, how inscrutable is the power of delusion!

तृषा शुष्यात्यास्ये पिबति सलिलं शुतमधुरं

क्षुधार्ते शाल्यन्नं कवलयति मांसादिकलितम् ।

प्रदीपते कामाग्नौ सुदृढतरमानिङ्गति वधूं

प्रतीकारं व्याधेः सुखमिति विपर्यस्यति जनः ।। १९ ।।

tṛṣā śuṣyātyāsye pibati salilaṃ śutamadhuraṃ

kṣudhārte śālyannaṃ kavalayati māṃsādikalitam .

pradīpate kāmāgnau sudṛḍhataramāniṅgāti vadhūṃ

pratīkāraṃ vyādheḥ sukhamiti viparyasyati janaḥ .. 19 ..

19. When the mouth is parched with thirst, man takes some cold refreshing (or sweetened) drink; when suffering from hunger he swallows boiled rice made delicious with meat and the like; when set on fire by lust, he fast embraces his wife; so happiness is by remedying these diseases (of hunger, thirst and lust); and behold, how man (i.e. his sense) is upset in its quest!

ञ्प्रतीकारं व्याधेः सुखमिति - The main point to be understood is that worldly happiness is but the temporary remedy we constantly seek for all the diseases with which worldly life is beset. When this relative and fugitive nature of happiness becomes apparent to us, we naturally give up running after it, to seek permanent peace in renunction].

तुङ्गं वेश्म सुताः सतामभिमताः संख्यातिगाः संपदः

कल्याणि दयिता वयश्च नवमित्यज्ञानमूढो जनः ।

मत्वा विश्वमनश्वरं निविशते संसारकारागृहे

संदृश्य क्षणभङ्गुरं तदखिलं धन्यास्तु संन्यसायति ।। २० ।।

tuṅgaṃ veśma sutāḥ satāmabhimatāḥ saṅkhyātigāḥ sampadaḥ

kalyāṇi dayitā vayaśca navamityajñānamūḍho janaḥ .

matvā viśvamanaśvaraṃ niviśate saṃsārakārāgṛhe

sandṛśya kṣaṇabhaṅguraṃ tadakhilaṃ dhanyāstu sannyasāyati .. 20 ..

20. Possessed of all mansions, of sons esteemed by the learned, of untold wealth, of a beloved wife of benefience, and of youthful age, and thinking this world to be permenent, men deluded by ignorance run into this prison-house of worldliness; whereas blessed indeed is he who, considering the impermanence of the same world, renounces it.

दीना दीनमुखैः सदैव शिशुकैराकृष्टजीर्णाम्बरा

क्रोशद्भिः क्षुदितैर्निरन्नविधुरा दृश्या न चेदकेहिनी ।

याञ्चाभङ्गभयेन गद्गदागलल्नटद्विलीनाक्षरं

को देहीति वदेत् स्वद्गधजठरस्यार्थे मनस्वी पुमान् ।। २१ ।।

dīnā dīnamukhaiḥ sadaiva śiśukairākṛṣṭajīrṇāmbarā

krośadbhiḥ kṣuditainirrannavidhurā dṛśyā na cedakehinī .

yāñcābhaṅgābhayena gadgadāgalatnnaṭyadvilīnākṣaraṃ

ko dehīti vadet svadgadhajaṭharasyārthe manasvī pumān .. 21 ..

21. If one had an occasion to see one's wife suffering without food and sore aggrieved at the constant sight of hungry crying children with piteous looks pulling at her worn-out clothes, what self-respecting man would for the mere sake of his own petty stomach utter 'give me' (i.e. become a supplicant for favour) in a voice faltering and sticking at the throat for fear of his prayer being refused?

अभिमतामहामानग्रन्थिप्रभेदपटीयसी

गुरुतरगुणग्रामाभ्भोजस्फुटोज्ज्वलचन्द्रिका ।

विपुलविलसल्लज्जावल्लीवितानकुठारिका

जठरपिठरि दुष्पूरेयं करोति विडम्बनम् ।। २२ ।।

abhimatāmahāmānagranthiprabhedapaṭīyasī

gurutaraguṇagrāmābhbhojasphuṭojjavalacandrikā .

vipulavilasallajjāvallīvitānakuṭhārikā

jaṭharapiṭhari duṣpūreyaṃ karoti viḍambanam .. 22 ..

22. The pit of out stomach so hard to fill is the root indeed of no small undoing; it is ingenious in severing the vital knots, as it were, of our fond self-respect; it is like the bright moonlight shining on

the lotus (that speficies which blooms only in the sun) of highly estimable virtues; it is the hatchet that hews down the luxuriant creepers of our great modesty.

पुण्ये ग्रामे वने वा महति सितपटच्छन्नपालिं कपालिं

ह्यादाय न्यायगर्भद्विजहुतहुतभुग्धूमधुम्रोहकण्ठे ।

द्वारं द्वारं प्रविष्टो वरमुदरदरिपुरणाय क्षुधार्तो

मानी प्राणैः सनाथो न पुनरनुदिनं तुल्यकुल्येषु दीनः

puṇye grāme vane vā mahati sitapaṭacchannapāliṃ kapāliṃ

hyādāya nyāyagarbhadvijahutahutabhugdhūmadhumrohakaṇṭhe .

dvāraṃ dvāraṃ praviṣṭo varamudaradaripuraṇāya kṣudhārto

mānī prāṇaiḥ sanātho na punaranudinaṃ tulyakulyeṣu dīnaḥ

23. For the sake of filling the cavity of the stomach when hungry, a man of self-respect would wander from door to door with an earthern begging bowl (in hand) having its edge covered with white cloth, away in extensive woodlands or holy places, the outskirts of which are grey all over with the smoke of sacrificial fires tendered by Brãhmanas versed in ritualistic niceties, and thus preserve the prãṇas, rather than live (like) a beggar from day to day among those who are socially equals.

[It should be remembered that living on alms for a man of true renunciation is held in high esteem in India, for no social merit can be higher than giving up the world for the sake of national ideal of spirituality.

Woodlands -where recluses live.

Covered, etc. - this seems to have been the custom, to prevent the food from being seen by passers-by].

गङ्गातरङ्गकणशीकरशीतलानि

विद्याआरात्युषितचारुशीलातनानि ।

स्थानानि किं हिमवतः प्रलयं गतानि

यत्सावमारपहपिण्डरता मनुष्याः ।। २४ ।।

gaṅgātaraṅgakaṇaśīkaraśītalāni

vidyāārātyuṣitacāruśīlātanāni .

sthānāni kiṃ himavataḥ pralayaṃ gatāni

yatsāvamārapahapiṇḍaratā manuṣyāḥ .. 24 ..

24. Ah! is it that those Himalayan solitudes, cooled by the spray of minute bits of Ganga's waves and abounding in beautiful rocky flats such as are the haunts of the Vidyãdharas, are all engulfed in destruction, that men in disgrace hang on others for their maintenance?

[**कण** and **शीकर** have much the same sense. For **कण** some read **हिम्**, meaning cold.

The Vidyadharas are unearthly beings with super-human skill in arts, specially music].

किं कन्दाः कन्दरेभ्यः प्रलयमुपगता निर्झरा वा गिरिभ्यः

प्रध्वस्ता वा तरुभ्यः सरसफलभृतो वल्कलिन्यश्च शाखाः ।

वीक्ष्यन्ते यन्मुखानि प्कभमपगतप्रश्रयाणां खलानां

दुःखाप्तस्वल्पवित्तस्मयपवनवशान्नतिर्तभ्रूलतानि ।। २५ ।।

kiṃ kandāḥ kandarebhyaḥ pralayamupagatā nirjharā vā giribhyaḥ

pradhvastā vā tarubhyaḥ sarasaphalabhṛto valkalinyaśca śākhāḥ .

vīkṣyante yanmukhāni pkabhamapagataprāścayāṇāṃ khalānāṃ

duḥkhāptasvalpavittasmayapavanavaśānnatirtabhrūlatāni .. 25 ..

25. Or is it that herbs and roots have all disappeard from caves, and streams have gone away from hillsides, or that branches of trees bearing luscious fruits and yielding barks are all destroyed, that the faces of wrteches, perfectly devoid of good breeding, are found to have their eyebrows dancing like creepers in the wind of an arrogance which their scanty earning eked out with hardship engenders in them?

पुण्यैर्मूलफलेस्तथा प्रणयिनिं वृत्तिं कुपुष्वाधुना

भूशय्यां नवपल्लवैरकृपणैरुत्तिष्ठ यावो वनम् ।

क्षुद्राणामविवेकमूढमनसां यत्रेश्वराणां सदा

वित्तव्याधिविकारविह्वलगिरां नामापि न श्रुयते ।। १६ ।।

puṇyairmūlaphalestathā praṇayiniṃ vṛttiṃ kupuṣvādhunā

bhūśayyāṃ navapallavairakṛpaṇairuttiṣṭha yāvo vanam .

kṣudrāṇāmavivekamūḍhamanasāṃ yatreśvarāṇāṃ sadā

vittavyādhivikāravihvalagirāṃ nāmāpi na śruyate .. 16 ..

26. Therefore, now, accepting fruits and roots, ordained as sacred, for the most enjoyable means of maintenance, and (so also) the earth (laid on) with verdant leafy twigs for your bed, oh, rise, let us repair to the forest, where even the name is not heard of the ignoble rich whose minds are stultified by indiscretion and whose speech is constantly delirous with the maladies of wealth.

फलं स्वेच्छालभ्यं प्रतिवनमखेदं क्षितिरुहां

पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम् ।

मृढस्पर्शा शय्या सलिततलतापल्लवमयी

सहन्ते सन्तापं तदपि घनिनां द्वारि कृपणाः ।। २७ ।।

phalaṃ svecchālabhyaṃ prativanamakhedaṃ kṣitiruhāṃ

payaḥ sthāne sthāne śiśiramadhuraṃ puṇyasaritām .

mṛḍhasparśā śayyā salalitatalatāpallavamayī

sahante santāpaṃ tadapi ghaninām dvāri kṛpaṇāḥ .. 27 ..

27. Though fruts from trees are easily obtainable at will in every forest, though there is cool refreshing drink in holy streams at various places andsoft bed made of tender twigs and creepers, still (alas!) mean aggrieved with lucre undergo sorrows at the doors of the rich.

ये वर्तन्ते घनपतिपुरः प्रार्थनादुःखभाजो

ये चाल्पत्वं दधति विषयाक्षेपपर्याप्तबुध्देः ।

तेषामन्तः स्फुरितहसितं वासराणि स्मरेयं

द्यानाच्छेदे शिखरिकुहरग्रावशय्यानिषण्णः ।। २८ ।।

ye vartante ghanapatipuraḥ prārthanāduḥkhabhājo

ye cālpatvaṃ dadhati viṣayākṣepaparyaptabudhdeḥ .

teṣāmantaḥ sphuritahasitaṃ vāsarāṇi smareyaṃ

dyānācchede śikharikuharagrāvaśayyāniṣaṇṇaḥ .. 28 ..

28. Reposing on a bed of stone within a mountain cave, during intervals of meditation, (well) may I recollect with an inward smile the days of those afflicted through their petitions before the rich, or of those grown mean through their minds being content with seeking enjoyments.

[If this verse is read differently with **वर्धन्ते** for **वर्तन्ते** and **वासराणां** for **वासरणि** the idea becomes, int he words of Mr. Telang: 'The supplicant of the rich thinks the days too long as he has to suffer the trouble of constant entreaties often unsuccessful; the person engaged in the pursuit of worldly objects thinks time too short; he has never enough of it to compass all his numerous ends. On the other hand, the philosopher laughts at both for their delusions'. In this case **ये** in lines 1 and 1 refer to days, and for **पर्याप्त** in line 2 we have to read **पर्यस्त** too.]

ये सन्तोषनिरन्तरप्रमुदितासतेषां न भिन्ना मुदो

ये त्वन्ये धनलुब्धसंकुलधियस्तेषां न तृष्णा हता ।

इत्यं कस्य कृते कृतः क विधिना कीदृक्पदं संपदां

स्वात्मन्येव समाप्तहेममहिमा मेरुर्न मे रोचते ।। २९ ।।

ye santoṣanirantarapramuditāsateṣāṃ na bhinnā mudo

ye tvanye dhanalubdhasaṅkuladhiyasteṣāṃ na tṛṣṇā hatā .

ityaṃ kasya kṛte kṛtaḥ ka vidhinā kīdṛkpadaṃ sampadāṃ

svātmanyeva samāptahemamahimā merurna me rocate .. 29 ..

29. The felicity of those, whom contentment unceasingly makes happy, is not interrupted, while cravings of those of greedy and confounded minds are never quenched. Such being the case, for whom did the Creator create the Meru, representing inconceivable wealth, but confining to itself the glorius potency of its gold? I would not covet it.

[**कस्य कृते कृत**: etc. - The idea is that Meru, the (fabled) mountain of gold, serves no useful purpose to anybody, and so I would not go in for it **(न मे रोचते)**: because those that are contented feel quite happy

without possessing it, and those that hanker after wealth never feel satisfied howsoever big might be their acquisitions. **स्वातमन्येव समाप्तममहिमा** - Its gold serves only to glorify itself, but not to satisfy the greedy.]

भिक्षाहारमदैन्यमप्रतिसुखं भीतिच्छिदं सर्वतो

दुर्मात्सर्यमदाभिमानमथनं दुःखौधविध्वंसनम् ।

सर्वत्रान्वहमप्रयत्नसुलभं साधुप्रियं पावनं

शम्भोः सन्नमवार्यमक्षयनिधिं शंसन्ति योगीश्वराः ।। ३० ।।

bhikṣāhāramadainyamapratisukhaṃ bhīticchidaṃ sarvato

durmātsaryamadābhimānamathanaṃ duḥkhaudhavidhvaṃsanam .

sarvatrānvahamaprayatnasulabhaṃ sādhupriyaṃ pāvanaṃ

śambhoḥ sannamavāryamakṣayanidhiṃ śaṃsanti yogīśvarāḥ .. 30 ..

30. The great yogis describe food which begging brings as follows: it does not humilitate (vide verse No.23); it is an independent please (i.e., not dependent on the pleasure of earning money, fulfilling social duty, etc.); it is in all respects free from any axious fear (i.e., about one's expenditure, foodstores, etc.); it destroys wicked pride, egotism and impatience; it eradicates the manifold evils of worldl existence; it is easily available anywhere anyday without efforts; it is the beloved of the holymen; it is a purification by itself; it is like the inexhaustible feeding-house of Siva, access of which none can prevent.

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं

माने दैन्यभयं बले रिपुभयं रुपे जराया भयम् ।

शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं

सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ।। ३१ ।।

bhoge rogabhayaṃ kule cyutibhayaṃ vitte nṛpālādbhayaṃ

māne dainyabhayaṃ bale ripubhayaṃ rupe jarāyā bhayam .

śāstre vādibhayaṃ guṇe khalabhayaṃ kāye kṛtāntādbhayaṃ

sarvaṃ vastu bhayānvitaṃ bhuvi nṛṇāṃ vairāgyamevābhayam .. 31 ..

31. In enjoyment, there is the fear of disease; in social positin; the fear of falling-off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of enemies; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All the ghings of this world pertaining to man are attended with fear; renunciation alone stands for fearlessness.

आक्रान्तं मरणेन जन्म जरसा चात्युज्ज्वलं यौवनं

सन्तेषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमैछ ।

लोकैर्मत्सरिभिर्गुणा वनभुवो व्यलैर्नृपा दुर्जनै-

रस्थैर्येण विभूतयोऽपयुपहता ग्रस्तं न किं केन वा ।। ३२ ।।

ākrāntaṃ maraṇena janma jarasā cātyujjavalaṃ yauvanaṃ

santeṣo dhanalipsayā śamasukhaṃ prauḍhāṅgānāvibhramaicha .

lokairmatsaribhirguṇā vanabhuvo vyalairnṛpā durjanai-

rasthairyeṇa vibhūtayo'payupahatā grastaṃ na kiṃ kena vā .. 32 ..

32. Birth is preyed upon (lit. attacked) by death; brilliant youth by old age; contentment by greed; happiness of self-control by the wiles of gay women; virtues of jealousy of men; forest tracts by beasts of prey; kings by the wicked (in counsel); and powers even are vitiated by their evanescence; what on earth is not seized upon by something else?

आधिव्याधिशतेरजनस्य विविदैरारोग्यमुन्मूल्यते

लक्ष्मिर्यत्र पतन्ति तत्र विवृतद्वारा इव व्यापदः ।

जातं जातमवश्यमाशु विवशं मृत्युछ करोतयात्मसा -

त्तत्किं तेन निरङ्कुशेन विधिना यन्निर्मितं सुस्थिरम् ।। ३३ ।।

ādhivyādhiśaterajanasya vividairārogyamunmūlyate

lakṣmiryatra patanti tatra vivṛtadvārā iva vyāpadaḥ .

jātaṃ jātamavaśyamāśu vivaśaṃ mṛtyucha karotayātmasā -

ttatkiṃ tena niraṅkuśena vidhinā yannirmitaṃ susthiram .. 33 ..

33. Health of men is destroyed (lit. rooted out) by hundreds of varied ailments of body and mind; wherever there is Lakshmi (the goddess of prosperity), there perils find an open access; death sure annexes to itself, rendering impotent very soon, whatever is born again and again. Then what is created as stable by the absolute Creator?

भोगास्तुङ्गतरङ्गतरलाः प्राणाः क्षणध्वंसिन:

स्तोकान्येव दिनानि यौवनसुखस्फूर्तिः प्रियासु स्थिता ।

तत्स्सारमसारमेव निखिलं बुद्ध्वा बुधा बोधका

लोकानुग्रहपेशलेन मनसा यत्नः समाधियताम् ।। ३४ ।।

bhogāstuṅgataraṅgataralāḥ prāṇāḥ kṣaṇadhvaṃsinaḥ

stokānyeva dināni yauvanasukhasphūrtiḥ priyāsu sthitā .

tatssāramasārameva nikhilaṃ buddhvā budhā bodhakā

lokānugrahapeśalena manasā yatnaḥ samādhiyatām .. 34 ..

34. Enjoyments are unstable like the breaking of high billows, life is liable to speedy dissolution; the buoyancy of youthful happiness centered in our objects of love lasts for few days. Understanding that the whole world is unsubstantial, ye wise teachers of men with minds intent on benefitting mankind (by living exemplary lives), put forth your energies (for attaining the highest beautitude).

[लोकानुग्रहपेशलेन मनसा - लोकानाम् of men अनुग्रहे for the befitting (out of kindness) पेशलम attached. The sense is that out of sympathy for suffering mankind, you shall by your exemplary lives and your counsels show men the way to cross the ocean of samsara (world).]

भोगा मेघवितानमध्यविलसत्सौदामिनिचञ्चला

आयुर्वायुविधट्टिताब्जपटलीलीनाम्बुवद्भङ्गुरम् ।

लोला यौवनलालसास्तनुभृतामित्याकलय्य द्रुतं

योगे धैर्यसमाधिसिध्दसुलभे बुध्दिं विधद्ध्वं बुधाः ।। ३५ ।।

bhogā meghavitānamadyavilasatsaudāminicañcalā

āyurvāyuvidhaṭṭitābjapaṭalīlīnāmbuvadbhaṅguram .

lolā yauvanalālasāstanubhṛtāmityākalayya drutaṃ

yoge dhairyasamādhisidhdasulabhe budhdiṃ vidhaddhvaṃ budhāḥ .. 35 ..

35. Enjoyments of embodied beings are fleeting like the quick play of lightning within a mass of clouds; life is as insecure as a drop of water attached to the edge of a lotus-leaf and dispersed by the wind; the desires of youth are unsteady; realizing these quickly, let the wise firmly fix their minds in yoga, easily attainable by patience and equanimity.

आयुः कल्लेललोलं सतिपयदिवसस्थायिनि यौवनकश्री -

रर्थाः संकल्पकल्पा घनसमयतडिद्वभ्रमा भोगपूगाः ।

कण्ठाशलेषोपगूढं तदपि च न चिरं यत्प्रियाभिः प्रणितं

ब्रह्मण्यासक्तचित्ता भवत भवभयाम्योधिपारं तरीतुम् ।। ३६ ।।

āyuḥ kallelalolaṃ satipayadivasasthāyini yauvanakaśrī -

rarthāḥ saṅkalpakalpā ghanasamayataḍidvabhramā bhogapūgāḥ .

kaṇṭhāśaleṣopagūḍhaṃ tadapi ca na ciraṃ yatpriyābhiḥ praṇitaṃ

brahmaṇyāsaktacittā bhavata bhavabhayāmyodhipāraṃ tarītum .. 36 ..

36. Life is changing like a big wave, beauty of youth abides for a few days; earthly possessions are as transient as thought; the whole series of our enjoyments are like (occasional) flashes of lightning during the monsoons; the embrace round the neck given by our beloved ones lingers only for a while. To cross the ocean (of the fear) of the world, attach your mind to Brahman.

[भवभय - the great fear of finding yourself bound by the world attended with so many afflictions and yet finding no way out of it.]

कृच्छेणामेध्यमध्ये नियमिततनुभिः स्थीयते गर्भवासे

कान्ताविश्लेषदुःखव्यतिकरव्षमो यौवने चोपभोगः ।

वामाक्षीणामवज्ञाविहसितवसतिर्वध्दभावोऽप्यसाधुः

संसारे रे मनुष्या वदत यदि सुखं स्वल्पमप्यस्ति किंचित् ।। ३७ ।।

kṛccheṇāmedhyamadhye niyamitatanubhiḥ sthīyate garbhavāse

kāntāviśleṣaduḥkhavyatikaravṣamo yauvane copabhogaḥ .

vāmākṣīṇāmavajñāvihasitavasatirvadhdabhāvo'pyasādhuḥ

saṃsāre re manuṣyā vadata yadi sukhaṃ svalpamapyasti kiñcit .. 37 ..

37. In the womb man lies within impure matter in discomfort with limbs cramped; in youth enjoyment is tainted with the intense suffering of mental distraction arising from the separation from our beloved; even old age (is undesirable), being the object of contemptible laughter from women. (Then) on men, say if there is a particle of happiness in the world.

[the idea is that none of the stages of life, beginning frtom the embryo, are worth living, as they are attended withserious drawbacks.

व्याघ्रिव तिष्ठति जरा परितर्जयन्ती

रोगाश्च शत्रव इव प्रहरन्ति देहम् ।

आयुः परिस्रवति भीन् नघटादिवाम्भो

लोकस्तथापयरितमाचरतीति चित्रम् ।। ३८ ।।

vyāghriva tiṣṭhati jarā paritarjayantī

rogāśca śatrava iva praharanti deham .

āyuḥ parisravati bhīn naghaṭādivāmbho

lokastathāpayaritamācaratīti citram .. 38 ..

38. Old age looms (ahead) frighening men like a tigress; (different) diseases afflict (human) body like enemies; life is flowing away like water running out of a leaky vessel; still, how surprising is it, that man goes on doing wicked deeds!

भोगा भङ्गुरवत्तयो बहुविधास्तैरेव चायं भव-

स्तत्कस्येह कृते परिभ्रमत रे लोकाः कृतं चेष्टितैः ।

आशापाशसतोपशान्तिशदं चेतः समाधियतां

कामोत्पत्तिवशात् स्वधामनि यदि श्रध्द्येयमस्मद्वचः ।। ३९ ।।

bhogā bhaṅguguravattayo bahuvidhāstaireva cāyaṃ bhava-

statkasyeha kṛte paribhramata re lokāḥ kṛtaṃ ceṣṭhitaiḥ .

āśāpāśasatopaśāntiśadaṃ cetaḥ samādhiyatāṃ

kāmotpattivaśāt svadhāmani yadi śradhdveyamasmadvacaḥ .. 39 ..

39. Manifold and transitory in nature are the enjoyments and of such is this world made up. So what for would you wander about here, O men? So what for would you wander about here, O men? Cease exerting yourselves (for them); and if you put faith in our word, on its Supreme Foundation (lit.abode) concentrate your mind, purified by quelling hope with its hundred meshes, and freed from its liability to create desire.

[कामोत्पत्तिवशात् - (We accept this reading as found in the edition we translate from, but we do not follow the meaning given of it b the commentator Budhendra. He makes the expression qualify the verb 'concentrate', explaining काम as अनुराग, or love. His meaning thus becomes: swayed by the development of love or bhakti) - literally, (turned) away from the sway (वश) of the rise of desires.

Enjoyments are transitory indivudally and inexhaustible collectively, so we are in a never-ending wild goose chase chase which brings in turns stimulation and grief. Desire produces this terrible entangelement, and hope keeps it on. Therefore, don't exert yourself for these enjoyments, but, freeing your mind from hope and desire, set it high on its supreme goal. This is the argument.

Another reading seems to be कामोच्छित्तिवश - which means 'attainable by uprooting desires'.]

ब्रह्मेन्द्रातिपुद्रणांस्तृणकणान्यत्र स्थितो मन्यते

यत्स्वादाद्विरसा भवन्ति विभावास्त्रैलोक्यराज्यादयः ।

भोगः कोऽपि स एक परमो नित्योदितो जृम्भते

भो साधो क्षणभंगुरे तदितरे भोगे रतिं मा कृथाछ ।। ४० ।।

brahmendrātipudraṇāṃstṛṇakaṇānyatra sthito manyate

yatsvādādvirasā bhavanti vibhāvāstrailokyarājyādayaḥ .

bhogaḥ ko'pi sa eka paramo nityodito jṛmbhate

bho sādho kṣaṇabhaṅgure taditare bhoge ratiṃ mā kṛthācha .. 40 ..

40. There is one Enjoyment and one alone, lasting, immutable, and supreme, of which the taste renders tasteless the greatest possessins, such as the sovereignty of the three worlds, and esablished in which a Brahma, Indra, or the gods (i.e. their positions) appear like particles of grass. Do not, oh sadhu, set your heart on any ephemeral enjoyment other than that.

सा रम्या नगरी महान्स नृपतिः सामन्तचक्रं च त-

त्पार्श्वे तस्य च सा विदग्धपरिषत्ताश्चन्द्रबिम्बाननाः।

उद्वृत्तः स च राजपुत्रनिवहस्ते बन्दिस्ताः कथाः

सर्वं यस्य वशादगात् स्मृतिपथं कालाय तस्मै नमः ।। ४१ ।।

sā ramyā nagarī mahānsa nṛpatiḥ sāmantacakraṃ ca ta-

tpārśve tasya ca sā vidagdhapariṣattāścandrabimbānanāḥ.

udvṛttaḥ sa ca rājaputranivahaste bandistāḥ kathāḥ

sarvaṃ yasya vaśādagāt smṛtipathaṃ kālāya tasmai namaḥ .. 41 ..

41. That lovely city, that granted monarch, and that circle of feudatory kings at his side that cabinet of shrewed counsellors of his and those beauties with moon like faces, that group of wayward princes, those court-minstrels and their songs of praise - under whose power all this fleeted away and became objects of memory, to that Kãla (time or the principle of change) saluation!

[उद्वृत्तः - Another reading is उद्रिक्त, which means 'haught']

यत्रानेकः क्वचिदपि गहे तत्र तिष्ठत्यथैको

यत्राप्येकस्तदनु बहवस्तत्र वैकोऽपि चान्ते ।

इत्यं नेयौ रजनिदिवसौ लोलयन्द्वाविवाक्षौ

कालः कल्यो भुवनफलके क्रीडति प्राणिशारैः ।। ४२ ।।

trānekaḥ kvacidapi gahe tatra tiṣṭhatyathaiko

yatrāpyekastadanu bahavastatra vaiko'pi cānte .

ityaṃ neyau rajanidivasau lolayandvāvivākṣau

kālaḥ kalyo bhuvanaphalake krīḍati prāṇiśāraiḥ .. 42 ..

42. Where in some home (or, a square in the case of a checkerboard) there once were many, there is now one, and where there was one or many successively, there is none at the end (of the game) - this is the process in which expert Kãla plays (his game) on the checkerboard of this world with living beings as the pieces to be moved, and casting the two dice of day and night.

आदित्यस्य गतासतैरहरहः संक्षीयते जीवितं

व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ।

दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते

पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ।। ४३ ।।

ādityasya gatāsatairaharahaḥ saṅkṣīyate jīvitaṃ

vyāpārairbahukāryabhāragurubhiḥ kālo'pi na jñāyate .

dṛṣṭvā janmajarāvipattimaraṇaṃ trāsaśca notpadyate

pītvā mohamayīṃ pramādamadirāmunmattabhūtaṃ jagat .. 43 ..

43. Daily, with the rising and setting of the sun, life shortens, and time (i.e, its flight) is not felt onaccount of affairs heavily burdened with manifold activities. Neither is fear produced at beholding birth, death, old age, and sufferings. (Alas), the world has become mad by drinking the stupefying wine of delusion.

रात्रिः सैव पुनः स एव दिवसो मत्वा मुधा जन्तवो

धावन्त्युध्यमिनस्तथैव निभृतप्रारब्धतत्तत्क्रियाः ।

व्यापारैः पुनरुक्तभूतविषयैरित्थंविधेनामुना

संसारेण कदर्थिता वयमहो मोहन्न लज्जामहे ।। ४४ ।।

rātriḥ saiva punaḥ sa eva divaso matvā mudhā jantavo

dhāvantyudhyaminastathaiva nibhṛtaprārabdhatattatkriyāḥ .

vyāpāraiḥ punaruktabhūtaviṣayairitthaṃvidhenāmunā

saṃsāreṇa kadarthitā vayamaho mohanna lajjāmahe .. 44 ..

44. Seeing even the same night to be ever following the same day, in vain do creatures run on (their worldly course) perservingly and busy with various activities set agoing secretly, i.e, by individual

mental resolves. Alas, through infatuation we do not feel ashamed at being thus befooled by this samsara (life) with occupations in which the same particulars repeat themselves!

[The idea is: How profoundly deluded by desire we live! For never growing old itself, it makes all things look fresh and anew, otherwise no worldly pursuit has an real novelty. They are as stale as the uniform appearance of day and night following each other.]

न ध्यातं पदमीश्वररस्य विधिवत्संसारविच्छित्तये

स्वर्गद्वारकवाटपाटनपटुर्धर्मोऽपि नोपार्जितः ।

नारीपिनपयोधरोरुयगलं स्वप्नेऽपि नालिङ्गितं

मातुः केवलमेव यौवनवनच्छेदे कुठारा वयम् ।। ४५ ।।

na dhyātaṃ padamīśvararasya vidhivatsaṃsāravicchittaye

svargadvārakavāṭapāṭanapaṭurdharmo'pi nopārjitaḥ .

nārīpinapayodharoruyagalaṃ svapne'pi nāliṅgitaṃ

mātuḥ kevalameva yauvanavanacchede kuṭhārā vayam .. 45 ..

45. **न ध्यातं** etc. - The feet of the Lord have not been meditated upon (by me) in due form for the sake of doing away with this saṁsāra or worldly bondage. **स्वर्गद्वार** etc. - Neither has *dharma* (merit through performance of religious duties) been earned, such as is strong to knock opent he gates of heaven. **मातुः केवलमेव** etc. - We have simply proved to be hatchets, as it were, to cut upon the garden of our mother's youth, i.e., we have simply made our mother age through giving birth to us. That is the only result we find worthy of mention.

नाभ्यस्ता प्रतिवादिवृन्ददमनी विद्या विनितोतचिता

खड्गाग्रैः करिकुम्भपीठदलनैर्नाकं न नीतं यशः ।

कान्तकोमलपल्लवाधररसः पीतो न चन्दोदये

तारुण्यं गतमेव निष्फलमहो शून्यालये दीपवत् ।। ४६ ।।

nābhyastā prativādivṛndadamanī vidyā vinitotacitā

khaṅgagāgraiḥ karikumbhapīṭhadalanairnākaṃ na nītaṃ yaśaḥ .

kāntakomalapallavādhararasaḥ pīto na candodaye

tāruṇyaṃ gatameva niṣphalamaho śūnyālaye dīpavat .. 46 ..

46. **नाभ्यस्ता** etc. - The proper scholarship for a cultured man, such as enables one to defeat hosts of disputants, has not been acquired. **खड्गाग्रैः** etc. - by the point of the sword strong to knock down the capacious temples of elephants, fame has not been carried to heaven, **तारुण्यं** etc. - Useless has youth passed awy like a lamp in a deserted house.

विद्या नाधिगता कलङ्करहिता वित्तं च नोपार्जितं

शुश्रुषापि समाहितेन मनसा पित्रोर्न संपादिता ।

आलोलायतलोचनाः प्रियतमाः स्वप्नेऽपि नालिङ्गिताः

कालोऽयं परपिण्डलोलुपतया काकैरिव प्रेयते ।। ४७ ।।

vidyā nādhigatā kalaṅgarahitā vittaṃ ca nopārjitaṃ

śuśruṣāpi samāhitena manasā pitrorna sampāditā .

ālolāyatalocanāḥ priyatamāḥ svapne'pi nāliṅgitāḥ

kālo'yaṃ parapiṇḍalolupatayā kākairiva preyate .. 47 ..

47. **विद्या नाधिगता** etc. - Knowledge free from defect has not been mastered, **कलङ्करहिता** means 'free from doctrines incapable of proof'. **वित्तं च** etc. - Riches neither have been earned. **शुश्रुषापि** etc. - services to parents have not been rendered with single-mindedness. **कालोऽयं** etc. - Like crows, all the time has been passed in greediness for food, i.e. maintenance obtainable from others.

[These three stanzas (Nos. 45, 46, 47) strike a rather anamalous note. Here the poet personates a man whose life has been, like a lamp buring in a deserted abode, a thorough failure. Such a man is looking back on his youthful years of unmitigated worthlessness. But are the reflections he is making here typical of those who are at the threshold of true renunciation? By no means are they typical. The poet here simply takes up a particular case of an aspirant after renunciation which may serve his poetical purposes best. This aspirant has had in his youth no taste of glory either as a pious man, a dutiful son, a scholarly student, a brave warrior, or a lover of women. He appears to lament here that none of the fourfold aim of human life (**धर्म**, religious merit **च अर्थ**, wealth; **काम**, fulfilment of desires; and **मोक्ष**, liberation) has been pursued by him in the past with the slightest success. Perhaps he means that that is best calculated to impress on his mind the vanity of all the ends of a householder's life. But this impression of vanity and consequent non-attachment may very well come, and come with perhaps greater completeness, to men who had the ability to succeed in life, and such men may not at all look back with any lingering regret on enjoyments they are going to leave behind, whether their harvest had been actually reaped by them or not. There is even some inconsistency in the ring of regret running through these stanzas. But the poet is here more concerned with dramatic effect than psychological precision.]

वयं येभ्यो जाताश्चिरपरिचिता एव शलु ते

समं यैः संवृध्दाः स्मृतिविषयतां तेऽपि गमिताः ।

इदानिमेते स्मः प्रतिदिवसामासन्नपतना

गतास्तुल्यावास्थां सिकतिलनदीतिरतरुभिछ ।। ४८ ।।

vayaṃ yebhyo jātāścirāparicitā eva śalu te

samaṃ yaiḥ saṃvṛdhdāḥ smṛtiviṣayatāṃ te'pi gamitāḥ .

idānimete smaḥ pratidivasāmāsannapatanā

gatāstulyāvāsthāṃ sikatilanadītiratarubhicha .. 48 ..

48. Those from whom we were born, well, they are now on intimate footing with Eternity (long dead); those with whom we wee brought up have also become objects of memory. Now (that we have become old) we are approaching nearer to our fall day by day, our condition being comparable to that of trees ont he sandy bank of a river.

[चिरपरिचिताः - a simpler reading is चिरपरिगताः]

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं

तस्यार्धस्य परस्य चार्धममपरं बालत्ववृध्दत्वयोः ।

शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नियते

जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् ।। ४९ ।।

āyurvarṣaśataṃ nṛṇaṃ parimitaṃ rātrau tadardhaṃ gataṃ

tasyārdhasya parasya cārdhamamaparaṃ bālatvavṛdhdatvayoḥ .

śeṣaṃ vyādhiviyogaduḥkhasahitaṃ sevādibhirniyate

jīve vāritaraṅgacañcalatare saukhyaṃ kutaḥ prāṇināṃ .. 49 ..

49. The life of man (as ordained) is limited to one hundred years; half of it is spent in night, and out of the other half one half again is passed in childhood and old age; and the rest which has its illness, bereavements, and troubles are spent in serving (others). What happiness can there be for mortals in a life (again) which is even more uncertain than the ripples (on the surface) of water?

क्षणं वालो भूत्वा क्षणमपि युवा कामरसिकः

क्षणं वित्तैर्हनिः क्षणमपि च संपूर्णविभवः ।

रपाजिर्णेरङ्गैर्नट इव वलीमण्डततनु-

र्नरः संसारान्ते विशदि यमधानीयवनिकाम् ।। ५० ।।

kṣaṇaṃ vālo bhūtvā kṣaṇamapi yuvā kāmarasikaḥ

kṣaṇaṃ vittairhaniḥ kṣaṇamapi ca sampūrṇavibhavaḥ .

rapājirṇeraṅgairnaṭa iva valīmaṇḍatatanu-

rnaraḥ saṃsārānte viśadi yamadhānīyavanikām .. 50 ..

50. Now a child for a while and then a youth of erotic ways, a destitute now fora while and they very wealthy, just like an actor, man makes at the end of his role - when diseased in all limbs by age and wrinkled all over the body - his exit behind the scene that veils the abode of Yama (death).

त्वं राजा वयमप्युपासितगुरुप्रज्ञाभूमानोन्नताः

ख्यातस्त्वं विभवैयशांसि कवयो दिक्षु प्रतन्वन्ति नः *

इत्यं मानधनातिदूरमुभयोरपयावयोरन्तरं

यद्यस्मासु पराङ्मुखोऽपि वयमप्येकान्ततो निःस्पृहाः ।। ५१ ।।

tvaṃ rājā vayamapyupāsitaguruprajñābhūmānonnatāḥ

khyātastvaṃ vibhavaiyaśāṃsi kavayo dikṣu pratanvanti naḥ .

ityaṃ mānadhanātidūramubhayorapayāvayorantaraṃ

yadyasmāsu parāṅmukho'pi vayamapyekāntato niḥspṛhāḥ .. 51 ..

51. Thou art a king; we too are elevated through self-assurance about our wisdom acquired from our perceptor whom we served. Though art celebrated through thy possessions; our fame is spread abroad in all quaraters by learned men. Thus a great difference there is between us both, made by honour and riches. If thou art old towards us, we too are perfectly indifferent towards thee.

[The śloka is addressed by a *yati* (one who has renounced the world) to a king. The yati wants to inform the king of the vanity of his posessions, and so is declaring that a *yati* is greater than the king. For the king is rich in wealth only, but he is rich in wisdom which should command even the respect of a king.

For मानधनातिदूरं another reading is मानद नातिदूरं which may be rendered thus - 'not much difference, O proud (king)']

अर्थानामीशिषे त्वं वयमपि च गिरामीश्महे यावदर्थं

शूरस्त्वं वादिदर्पव्युपशमनविधावक्षयं पाटवं नः ।

सेवन्ते त्वं धनाढ्या मतिमलहतये मामपि श्रोदुकामा

मय्यप्यास्था न ते चेत्तवयि मम नितरामेव राजन्ननास्था ।। ५२ ।।

arthānāmīśiṣe tvaṃ vayamapi ca girāmīśmahe yāvadarthaṃ

śūrastvaṃ vādidarpavyupaśamanavidhāvakṣayaṃ pāṭavaṃ naḥ .

sevante tvaṃ dhanāḍhyā matimalahataye māmapi środukāmā

mayyapyāsthā na te cettavayi mama nitarāmeva rājannanāsthā .. 52 ..

52. Though exercisest kingly power over riches, we do the same over words (i.e., ideas or scriptures) in all their senses. Though art a hero (in battle), while we have never-failing skill in methods of subduing the pride of disputants. It is the rich who serve thee, while, intent on learning (higher truths), men serve us to have all perfections of mind destroyed. If thou hast no regard for me, well, O king, I have absolutely none for thee.

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः

सम इव परितोषो निर्विशेषो विशेषः ।

स तु भवतु दरिद्रो यस्य तृष्णा विशाला

मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः ।। ५३ ।।

vayamiha parituṣṭā valkalaistvaṃ dukūlaiḥ

sama iva paritoṣo nirviśeṣo viśeṣaḥ .

sa tu bhavatu daridro yasya tṛṣṇā viśālā

manasi ca parituṣṭe ko'rthavānko daridraḥ .. 53 ..

53. Here we are satisfied witht he bark of trees and though with rich garments; (and yet) our contentment is alike, (so) the distinction makes no difference. Poor indeed is he whose desires are boundless. If the mind be contended, who is rich and who poor?

[One who is satisfied with what little he possesses is as good as the rich.]

फलमलमशनाय स्वादु पानाय तोयं

क्षितिरपि शयनार्थं वाससे वल्कलं च .

नवधनमधुपानभ्रान्तसर्वेन्द्रियाणा-

मविनयमनुमन्तुं नोत्सहे दुर्जनानाम् ।। ५४ ।।

phalamalamaśanāya svādu pānāya toyaṃ

kṣitirapi śayanārthaṃ vāsase valkalaṃ ca .

navadhanamadhupānabhrāntasarvendriyāṇā-

mavinayamanumantuṃ notsahe durjanānām .. 54 ..

54. Fruits for food, tasteful water for drink, bare ground to lie upon, barks of trees for clothing, are sufficient (for us), I cannot bring myself to approve of the misbehaviour of evil men whose senses are led astray by drinking the wine of newly acquired wealth.

अशिमहि वयं भिक्षामाशावासो वसीमहि ।

शयीमहि महीपृष्ठे कुर्वीमहि किमीश्वरैः ।। ५५ ।।

aśimahi vayaṃ bhikṣāmāśāvāso vasīmahi .

śayīmahi mahīpṛṣṭhe kurvīmahi kimīśvaraiḥ .. 55 ..

55. Let us eat the food we have begged; let the sky be our clothing; let us lie down on the surface of the earth; what have we to do with the rich?

[**आशा** - the four quarters].

न नटा न विटा गायका न च सभ्येतरवादचुञ्चवः ।

नृपमीक्षितुमन्न के वयं स्तनभारानमिता न योषितः ।। ५६ ।।

na naṭā na viṭā gāyakā na ca sabhyetaravādacuñcavaḥ .

nṛpamīkṣitumanna ke vayaṃ stanabhārānamitā na yoṣitaḥ .. 56 ..

56. Who are we to go to see a king - not dancers, court-jesters, or singers, nor experts in (learned) disputes with others in a court, nor youthful court mistresses! (That is, we have absolutely no business to go to a king.)

[The **विट** is generally a parasite of a prince.]

विपुलहृदयैरेतज्जनितं पुरा

विधृतमपरैर्दत्तं चान्यैर्विजित्य तृणं यथा ।

इह हि भुवानान्यन्ये धीराश्चतुर्दश भुञ्जते

कतिपयपुरस्वाम्ये पुंसा क एष मदज्वरः ।। ५७ ।।

vipulahṛdayairetajjanitaṃ purā

vidhṛtamaparairdattaṃ cānyairvijitya tṛṇaṃ yathā .

iha hi bhuvānānyanye dhīrāścaturdaśa bhuñjate

katipayapurasvāmye puṃsā ka eṣa madajvaraḥ .. 57 ..

57. In ancient times (the kingdom of) this world was created by some large-hearted monarchs; by some was it sustained (i.e., ruled) and by others was it conquered and given away like straw. Even now, some heroes enjoy the fourteen divisions of the world. For what then is this feverish pride of men having sovereignty over a few towns only?

[**चतुर्दश भुवनानि** - The fourteen divisions of the world, that is, the entire created universe.]

अभुक्तायां यस्यां क्षणमपि न जातं नृपशतै -

र्भुवस्तस्या लाभे क इव बहुमानः क्षितिभताम् ।

तदंशस्यापयंशे तदवयवलेशेऽपि पतयो

विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ।। ५८ ।।

abhuktāyāṃ yasyāṃ kṣaṇamapi na jātaṃ nṛpaśatai -

rbhuvastasyā lābhe ka iva bahumānaḥ kṣitibhatām .

tadaṃśasyāpayaṃśe tadavayavaleśe'pi patayo

viṣāde kartavye vidadhati jaḍāḥ pratyuta mudam .. 58 ..

58. What high dignity, alas, is there for kings in gaining that earth which has never for a moment been left unenjoyed by hundreds of rulers! The stupid owners of even a shred of the limb of a fraction of its fraction (i.e., of the most minute particle) feel delighted, whereas, ont he contrary, they ought to grieve!

मृत्पिण्डो जलरेखया वलयितः सर्वेऽप्ययं नन्वणुः

स्वांशीकृत्य तमेव संगरशतै राज्ञां गणा भुञ्जते ।

ते दध्युर्ददतोऽथवा किमपरं क्षुद्रा दरिद्रा भृशं

धिग्धिक्तान्पुरुषाधमान्धनकणान् वाच्छन्ति तेभ्योऽपि ये ।। ५९ ।।

mṛtpiṇḍo jalarekhayā valayitaḥ sarve'pyayaṃ nanvaṇuḥ

svāṃśīkṛtya tameva saṅgaraśatai rājñāṃ gaṇā bhujjate .

te dadhyurdadato'thavā kimaparaṃ kṣudrā daridrā bhṛśaṃ

dhigdhiktānpuruṣādhamāndhanakaṇān vācchanti tebhyo'pi ye .. 59 ..

59. It (the earth) is but a lump of clay circled by a ring of water! Even the whole of it is but a particle. Hosts of kings, having partitioned it after fighting hundreds of battles, enjoy it. What is so strange if these very poor insignificant persons may or do give (some parts of it)?. But downright shame on those mean fellows who would beg bits of coin from even them!

[May or do give - to indulge in a bit of self-gratification].

स जातः कोऽप्यासीन्मदनरिपुणा मूर्ध्नि धवलं

कपालं यस्योच्चैर्विनिहितमलंकारविद्यये

नृभिः प्राणत्राणप्रवणमतिभिः कैश्चिदधुना

नमद्भिः कः पुंसामयमतुलदर्पज्वरभरः ।। ६० ।।

sa jātaḥ ko'pyāsīnmadanaripuṇā mūrdhni dhavalaṃ

kapālaṃ yasyocyairvinihitamalaṅkāravidyaye

nṛbhiḥ prāṇatrāṇapravaṇamatibhiḥ kaiścidadhunā

namadbhiḥ kaḥ puṃsāmayamatuladarpajvarabharaḥ .. 60 ..

60. That man is indeed born (truly great) whose white skull (after death) is placed by (Siva) the enemy of Madana (Cupid) high on the head as an ornament; (and) what is (worth) this rising fever of exceeding pride in men, who are nowadays adored by some people with minds intent on the preservation of their lives!

[The great Śiva is called Kapãlī; Kapãla meaning 'skull'. The popular belief is that He puts on His head the skull of a hero whose wonderful life lived on earth merits this distinction].

परेषां चेतांसि प्रतिदिवसमाराद्य बहुधा

प्रसादं किं नेतुं विशसि हृदय क्लेशसलितम् ।

प्रसन्ने त्वय्यन्तः स्वयमुदितविन्तामणिगणो

विविक्ताः संकल्पः किमभीलषितं पुष्यति न ते ।। ६१ ।।

pareṣāṃ cetāṃsi pratidivasamārādya bahudhā

prasādaṃ kiṃ netuṃ viśasi hdaya kleśasalitam .

prasanne tvayyantaḥ svayamuditavintāmaṇigaṇo

viviktāḥ saṅkalpaḥ kimabhīlaṣitaṃ puṣyati na te .. 61 ..

61. Why, O heart, dost thou set thyself on winning good graces, so hard to secure, by daily propitiating other men's minds in various ways? When, being serene inwardly and free from society, though hast gems of thought rising up of themselves (i.e., when desires do not induce your thinking), what objects mere wish (even) would not bring to thee?

[The idea would come out more clearly, if we read, as many have done, क्लेशकलिलं and चिन्तामणिगुणः; the first expression would then mean 'a (chaotic) mass of troubles' instead of 'hard to secure' and the verb विशसि would have its primary sense of 'entering into' स्वयमुदितचिन्तामणिगुण: would then mean 'having the virtue of a philosopher's stone developed of itself in thee' - i.e., प्राप्तिः, one of eight yogic powers. विविक्त: we prefer to render as 'free from the company of others' - a state opposed to what is implied when we have to depend on others for gratifying our desires.]

परिभ्रमसि किं मुधा क्वचन चित्त विश्राभायतां

स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।

अतितमननुस्मरन्नपि च भाव्यसंकल्पय-

न्नतार्कितसमागमाननुभवामि भोगानहम् ।। ६२ ।।

paribhramasi kiṃ mudhā kcacana citta viśrābhāyatāṃ

svayaṃ bhavati yadyathā bhavati tattathā nānyathā .

atitamananusmarannapi ca bhāvyasaṅkalpaya-

nnatārkitasamāgamānanubhavāmi bhogānaham .. 62 ..

62. Why dost thou, my mind, wander about in vain? Rest (thyself) somewhere. Whatever happens in a particular way, happens so by itself, and not otherwise. So not thinking over the past, nor resolving about the future, I realize enjoyments that come without engaging my thoughts.

एतस्माद्विरमेन्द्रयार्थगरानादायासकादाश्रय

श्रेयोमार्गमशेषदुःखशमनव्यापारदक्षं क्षणात् ।

स्वात्मीभावमुपैहि संत्यज निजां कल्लोललोलां गतिं

मा भूयो भज भङ्गुरां भवरतिं चेतः प्रसीदाधुना ।। ६३ ।।

etasmādviramendrayārthagarānādāyāsakādāśraya

śreyomārgamaśeṣaduḥkhaśamanavyāpāradakṣaṃ kṣaṇāt .

svātmībhāvamupaihi santyaja nijāṃ kallolalolāṃ gatiṃ

mā bhūyo bhaja bhaṅgurāṃ bhavaratiṃ cetaḥ prasīdādhunā .. 63 ..

63. Desist, O heart, from the troublesome labyrinth of sense-objects; take the path of (highest) good which is capable of bringing about in a moment the destruction of endless troubles; get thee to the state of thy Ãtman; give up thy stream-like agitated flux; be calm now and never again seek transient worldly attachments.

मोहं मार्जय तामुपार्जय रतिं चन्द्रार्धचूडामणौ

चेतः स्वर्गतरङ्गिणीतटभुवामासङ्गीकुरु ।

को वा वीचिषु बुद्बुदेषु च तडिल्लेखासु च श्रीषु च

ज्वालाग्रेषु च पन्नगेषु च सुहृद्वर्गेषु च प्रत्ययः ।। ६४ ।।

mohaṃ mārjaya tāmupārjaya ratiṃ candrārdhacūḍāmaṇau

cetaḥ svargataraṅginṇītaṭabhuvāmāsaṅgīkuru .

ko vā vīciṣu budbudeṣu ca taḍillekhāsu ca śrīṣu ca

jvālāgreṣu ca pannageṣu ca suhṛdvargaṣu ca pratyayaḥ .. 64 ..

64. Clear off delusion and earn devotion to Him whose crown is begemmed with the crescent. Oh m mind, accept attachment to some spot on the banks of the celestial river (Ganga). What reliability is there on waves or bubbles, flashes of lightning or (smiles of) fortune, in tongues of flame, serpents, or hosts of friends?

चेतश्चिन्तय मा रमां सकृतिमामस्थायिनिमास्थया

भूपालभ्रुकुटिकुटीविहरणव्यापारपण्याङ्गनाम् ।

कन्थाकुञ्जुकिनः प्रविश्य भवनद्वाराणि वाराणसी-

रथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ।। ६५ ।।

cetaścintaya mā ramāṃ sakṛtimāmasthāyinimāsthayā

bhūpālabhrukuṭikuṭīviharaṇavyāpārapaṇyāṅganām .

kanthākuñcukinaḥ praviśya bhavanadvārāṇi vārāṇasī-

rathyāpaṅktiṣu pāṇipātrapatitāṃ bhikṣāmapekṣāmahe .. 65 ..

65. O my mind, never for a while earnestly think of the frail goddness of fortune, whose business is to sell herself away while moving in her haunt, namely, the wrinkle of a king's brow (i.e., the bargain is struck by the smile or the frown of kings). Let us clothe ourselves in ragged garments, and entering the doors of houses in the streets of Varanasi, wait for the alms to be placed in the receptacle of our hands.

अग्रे गीतं सरसकवयः पार्श्वयोर्दाक्षिणात्याः

पश्चाल्लीनाुलयरणितं चामरग्राहिणीनाम्

यद्यस्तवेवं भवरसास्वादने लणपटत्वं

नो चेच्चेतः प्रविश सहसा निर्विकल्पे समाधौ ।। ६६ ।।

agre gītaṃ sarasakavayaḥ pārśvayordākṣiṇātyāḥ

paśvāllīnāulayaraṇitaṃ cāmaragrāhiṇīnām

yadyastavevaṃ bhavarasāsvādane laṇapaṭatvaṃ

no ceccetaḥ praviśa sahasā nirvikalpe samādhau .. 66 ..

66. If there are songs (going on) before you, sweet (skilful) poets from the South by yourside and the tinkling of the moving bracelets of female waiters with waving chowries in their hands, then lavishl attach thyself to the enjoyment of worldly happiness. If otherwise, O my mind, then plunge into the absolute type of meditation.

[**निर्विकल्प समाधि** - the deepest concentration losing all separate consciousness of the knower,the known, and the knowing. चामर is the bushy tail of a yak used as a fan, being one of the insignia of royalty.

The argument in this sloka is that if you can find only enjoyment everwhere, you may enjoy, but really such enjoyment cannot be found in this world of misery. All worldly pleasures are transient and limited. For in the next *śloka* we find that the author is preaching the uselessness of the fulfilment of worldly desires.]

प्राप्ताः श्रियः सकलकामदुधास्ततः किं

न्यस्तं पदं शिरसि विद्विषतां ततः किम् ।

सापादिताः प्रणयिनो विभवैस्ततः किं

कल्पस्थितास्तनुभतां तनवस्ततः किम् ।। ६७ ।।

prāptāḥ śriyaḥ sakalakāmadudhāstataḥ kiṃ

nyastaṃ padaṃ śirasi vidviṣatāṃ tataḥ kim .

sāpāditāḥ praṇayino vibhavaistataḥ kiṃ

kalpasthitāstanubhatāṃ tanavastataḥ kim .. 67 ..

67. Though embodied beings may obtain that prosprity from which all desires are milked, what then? What if their feet be placed on the heads of their enemies? Or what if their wealth brings friends, or if their bodies endure till the end of the creatie cycle?

भक्तिर्भवे मरणजन्मभयं हृदिस्थं

स्नेहो न बन्धुषु न मन्मथजा विकाराः ।

संसर्गदोषरहिता विजना वनान्ता

वैराग्यमस्ति किमितः रपमर्थनियम् ।। ६८ **

bhaktirbhave maraṇajanmabhayaṃ hṛdisthaṃ

sneho na bandhuṣu na manmathajā vikārāḥ .

saṃsargadoṣarahitā vijanā vanāntā

vairāgyamasti kimitaḥ rapamarthaniyam .. 68 ..

68. When there is devotion for Siva, as also fear of birth and death in the heart, no attachment for family, no excitement of sexual passions - when there is the solitude of forest depths unsullied by the company (of worldly men), and there is renunciation - what better, then, is to be wished for?

तस्मादनन्तमजरं परमं विकासि

तद्बह्म चिन्तय किमेभिरसद्विकल्पैः ।

यस्यानुषङ्गिण इमे भुवनाधिपत्य -

भोगादयः कृपणलोकमता भवन्ति ।। ६९ ।।

tasmādanantamajaraṃ paramaṃ vikāsi

tadbahma cintaya kimebhirasadvikalpaiḥ .

yasyānuṣaṅgiṇa ime bhuvanādhipatya -

bhogādayaḥ kṛpaṇalokamatā bhavanti .. 69 ..

69. What avails all this agitating over the unreal? Meditate, therefore, on that supreme, infinite, ageless, effulgent Brahman, in the light of which all such enjoyments as the sovereignty of the world appear as the desires of pitiable men!

पातालमाविशसि यासि नभो विलङ्घ्य

दिङ्मण्डलं भ्रमसि मानस चापलेन ।

भ्रान्त्यापि जातु विमलं कथमात्मनिनं

न ब्रह्म संस्मारसि निर्वृतिमेषि येन ।। ७० ।।

pātālamāviśasi yāsi nabho vilaṅghya

diṅmaṇḍalaṃ bhramasi mānasa cāpalena .

bhrāntyāpi jātu vimalaṃ kathamātmaninaṃ

na brahma saṃsmārasi nirvṛtimeṣi yena .. 70 ..

70. Being thus agitated, O mind, thou(now) descendest into the nether regions, (now) soarest up beyond the skies, and wanderest all round the four quarters. Why, even by mistake, thou dost not once concentrate on that Brahman, of the nature of Self and bereft of all imperfections, whereby you may attain supreme bliss!

[आत्मनिनम् - means 'belonging to Self', as the real state of Self is Brahman. The other reading, आत्मलीनम्, would mean, 'submerged in Self', being its substance or reality.]

किं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्महानविस्तरैः

स्वर्गग्रामकुटीनिवासफलदैः कर्मक्रियाविभ्रमैः ।

मुक्तवैकं भवदुःखभाररचनानविध्वंसकालानलं

स्वात्मानन्दपदप्रवेषसलनं शेषैर्वणिग्वृत्तिभिः ।। ७१ ।।

kiṃ vedaiḥ smṛtibhiḥ purāṇapaṭhanaiḥ śāstrairmahānavistaraiḥ

svargagrāmakuṭīnivāsaphaladaiḥ karmakriyāvibhramaiḥ .

muktavaikaṃ bhavaduḥkhabhāraracanānavidhvaṃsakālānalaṃ

svātmānandapadapraveṣasalanaṃ śeṣairvaṇigvṛttibhiḥ .. 71 ..

71. What are worth the Vedas, the Sm¤itis, the readings from the Pur¡nas, the vast ¿¡stras, or the mazes of ceremonials, which give us, as their fruits, a resting-place in heaven, (which is, as it were) a village (interspersed) with huts! All else is but the bargaining of traders except that one way which admits one into the state of supreme bliss in one's Self, and which is like the (final) destructive fire to consume the evolving mass of worldly miseries.

[The śãstras, by which are meant here logic, grammer, etc. and the six systems of philosophy, are said to be vast because of the amplitude of comment, illustration, and argument with which their doctrines have been developed.]

यतो मेरुः श्रीमान्निपतति युगान्ताग्निवलितः

समुद्राः शुष्यन्ति प्रचुरमकरग्राहनिलयाः ।

धरा गच्छत्यन्तं धरणिधरपादैरपि धृता

शरिरे का वार्ता करिकलभकर्णक्रचपले ।। ७२।।

yato meruḥ śrīmānnipatati yugāntāgnivalitaḥ

samudrāḥ śuṣyanti pracuramakaragrāhanilayāḥ .

dharā gacchatyantaṃ dharaṇidharapādairapi dhṛtā

śarire kā vārtā karikalabhakarṇakracapale .. 72..

72. Seeing that, when set all over the fires of cyclic destruction the stately mountin Meru topples down, the seas which are the abode of numerous sharks and aquatic animals are dried up, and the

earth (itself) comes to an end, though held firm by the feet of mountains, what to speak of this body, which is as unsteady as the tip of the ear of a young elephant!

[**धरणिधर** - According to Hindu mythology the mountains are regarded asa the supporters of the earth.

युगान्ताग्नि - The cosmic conflagration at the end of a cycle.]

गात्रं संकुचितं गतिर्विगलिता भ्रष्टा च दन्तावलि-

र्दृष्टिर्नश्यति वर्धते बधिरता वक्त्रं च लालायते ।

वाक्यं नाद्रियते च बान्धवजनो भार्या न शुश्रुषते

हा कष्टं पुरुषस्य जीर्णवयसः पुत्रोऽप्यमित्रायते ।। ७३ ।।

gātraṃ saṅkucitaṃ gatirvigalitā bhraṣṭā ca dantāvali-

rdṛṣṭirnaśyati vardhate badhiratā vaktraṃ ca lālāyate .

vākyaṃ nādriyate ca bāndhavajano bhāryā na śuśruṣate

hā kaṣṭaṃ puruṣasya jīrṇavayasaḥ putro'pyamitrāyate .. 73 ..

73. (In old age) the body becomes shrivelled, the gait becomes unsteady, the teeth fall out, the eye-sight is lost, deaffness increases, the mouth slavers, relatives do not value (one's words, the wife does not nurse, and even the son turns hostile. Oh, the misery of a man of worn-out age!

वर्णं सितं झटिति वीक्ष्य शिरोरुहाणां

स्थानं जरापरिभवस्य तदा पुमांसम् ।

आरोपितास्थिशतकं परिहृत्य यान्ति

चण्डालकुपमिव दूरतरं तरुण्यः ।। ७५ ।।

varṇaṃ sitaṃ jhaṭiti vīkṣya śiroruhāṇāṃ

sthānaṃ jarāparibhavasya tadā pumāṃsam .

āropitāsthiśatakaṃ parihṛtya yānti

caṇḍālakupamiva dūrataraṃ taruṇyaḥ .. 75 ..

74. Seeing the grey hairs on the head of a man, emblematic of discomfiture by old age, youthful women at once fly away from him, as if from a Chandãla's (the untouchable in caste) well whereon is placed a structure of bones!

[**आरोपितास्थिशतकं** - May be taken to qualify **पुमांसम्** or **कुपम्** If it be taken to qualify the former, it would mean: this framework of bones (meaning the old man).

It was a custom in former times with the Chandãlas to line their well with bones for ornamentation]

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो

यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।

आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्

संदीप्ते भवने तु कूपखननं प्रत्यध्यमः कीदृशः ।। ७५ ।।

yāvatsvasthamidaṃ śarīramarujaṃ yāvajjarā dūrato

yāvaccendriyaśaktirapratihatā yāvatkṣayo nāyuṣaḥ .

ātmaśreyasi tāvadeva viduṣā kāryaḥ prayatno mahān

sandīpte bhavane tu kūpakhananaṃ pratyadhyamaḥ kīdṛśaḥ .. 75 ..

75. As long as this body is free from disease and decrepitude, as long as senility is far off, as long as the powers of the senses are unaffected and life is not decaying, so long, wise persons should put forth mighty exertions for the sake of their supreme good, for when the house is on fire what avails setting about digging a well (for water)?

तपस्यन्तः सन्तः किमधिनिवासामः सुरनदीं

गुणोदारान्दारानुत परिचरामः सविनयम् ।

पिबामः शास्त्रौधानुत विविधकाव्यामृतरसा -

न्न विद्मः किं कुर्मः कतिपयनिसेषायुषि जने ।। ७६ ।।

tapasyantaḥ santaḥ kimadhinivāsāmaḥ suranadīṃ

guṇodārāndārānuta paricarāmaḥ savinayam .

pibāmaḥ śāstraudhānuta vividhakāvyāmṛtarasā -

nna vidmaḥ kiṃ kurmaḥ katipayaniseṣāyuṣi jane .. 76 ..

76. Shall we live by the celestial river practising austerities, or shall we amiably serve (our) wives graced by virtues? Shall we drink of the currents of scriptural literature, or of the nectar of diverse poetical literature? Man having the longevityy of a few twinklings of the eye, we do not know which (of these) to undertake!

दुराराद्याकश्चामी तुरगचलचित्ताः क्षितिभुजो

वयं च स्थूलेच्छाः सुमहति फले बध्दमनसः ।

जरा देहं मृत्युर्हरति दयितं जीवितमिदं

सखे नान्यच्छ्रेयो जगति विदुषोऽन्यन्न तपसः ।। ७७ ।।

durārādyākaśrcāmī turagacalacittāḥ kṣitibhujo

vayaṃ ca sthūlecchāḥ sumahati phale badhdamanasaḥ .

jarā dehaṃ mṛtyurharati dayitaṃ jīvitamidaṃ

sakhe nānyacchreyo jagati viduṣo'nyanna tapasaḥ .. 77 ..

77. These rulers of the world have minds restless like a horse and (therefore) are difficult to please, while we are ambitious with minds pitched on vast gain; age steals away bodily strength and death cuts short this dear life. Ah! friend, nothing is good for the wise in this world excepting the practice of austerities!

माने म्लायिनि खण्डिते च वसुनि व्यर्थे प्रयातेऽर्थिनि

क्षीणे बन्धुजने गते परिजने नष्टे शनैर्यौवने ।

युक्तं केवलमेतदेव सुधियां यज्जह्नपकन्यापयः -

पुतग्रावगिरीन्द्रकन्दरतटीकुञ्जे निवासः क्वचित् ।। ७८ ।।

māne mlāyini khaṇḍite ca vasuni vyarthe prayāte'rthini

kṣīṇe bandhujane gate parijane naṣṭe śanairyauvane .

yuktaṃ kevalametadeva sudhiyāṃ yajjahnapakanyāpayaḥ -

putagrāvagirīndrakandarataṭīkujje nivāsaḥ kvacit .. 78 ..

78. When honour has faded, wealth has become ruined, those who sue for favours have departed in disappointment, friends have dwindled away, retainers have left, and youth has gradually decayed, there remains only one thing proper for the wise - residence somewhere in a grove on the side of a valley of the Himalayas whose rocks are purified by the waters of the Gaṅgã i.

[जह्नुकन्या - The Gaṅgã is so called on account of the myth that ṛṣi Jahnu drank it up and then disgorged it through his ear to thigh, when in its course towards the Bay of Bengal after its descent from the heavens it overflowed the sacrificial platform of the rsi. Examination of the traditional place where the ṛṣi is supposed to have lived in ancient times, suggests the likelihood of the course of the river being obstructed by an extensive eminence with pervious soil and of its delayed emergence on the other side.]

रम्याश्चाद्रमरिचयस्तृणवति रम्या वनान्तः स्थली

रम्यं साधुसमागमागतसुखं काव्येषु रम्याः कथाः ।

कोपोपाहितबाष्पवबन्दुतरलं रम्यं प्रियाया मुखं

सर्वं रम्यमनित्यतामुपगते चित्ते किञ्चित्पुनः ।। ७९ ।।

ramyāścādramaricayastṛṇavati ramyā vanāntaḥ sthalī

ramyaṃ sādhusamāgamāgatasukhaṃ kāvyeṣu ramyāḥ kathāḥ .

kopopāhitabāṣpavabandutaralaṃ ramyaṃ priyāyā mukhaṃ

sarvaṃ ramyamanityatāmupagate citte kiñcitpunaḥ .. 79 ..

79. Delightful are the rays of the moon, delightful the grassy plots in the outskirts of the forest, delightful are the pleasure of wise men's society, delightful the narratives in poetical literature, and delightful the face of the beloved swimming in the tear-drops of (feigned) anger. Everything is charming, but nothing is so when the mind is possessed by the evanescence of things.

रम्यं हर्म्यतलं न किं वसतये श्रव्यं न गेयादिकं

किं वी प्राणसमासामागमसुखं नैवाधिकप्रीतये ।

किंतु भ्रान्तपतङ्गपक्षपवनव्यालोलदिपाङ्कुर-

च्छायाचञ्चलमाकलय्य सकलं सन्तो वनान्तं गताः

ramyaṃ harmyatalaṃ na kiṃ vasataye śravyaṃ na geyādikaṃ

kiṃ vī prāṇasamāsāmāgamasukhaṃ naivādhikaprītaye .

kintu bhrāntapataṅgapakṣapavanavyāloladipāṅkura-

cchāyācaḍhcalamākalayya sakalaṃ santo vanāntaṃ gatāḥ

80. Is not a palace pleasant to dwell in? Is not music with its accompaniments agreeable to listen to? Is not the society of women, dear as life itself, very pleasing? Yet, wise men have gone away to the forest, regarding these things as unstable as the shadow of a lamp's flame flickering through the puff of the wings of a deluded moth.

[भ्रान्त also means 'hovering'.]

आसंसाररात्रिभुवनमिदं चिन्वन्तं तात तादृ

ङ्नैवास्माकं रायनपदवीं श्रोत्रमार्गं गतो वा ।

योऽयं धत्ते विषयकरिणीगाढगूढभीमान -

क्षीबस्यन्तः करणकरिणः संयमानयलीलाम् ।। ८१ ।।

āsaṃsārarāttribhuvanamidaṃ cinvantaṃ tāta tādṛ

ṅnaivāsmākaṃ rāyanapadavīṃ śrotramārgaṃ gato vā .

yo'yaṃ dhatte viṣayakariṇīgāḍhagūḍhabhīmāna -

kṣībasyantaḥ karaṇakariṇaḥ saṃyamānayalīlām .. 81 ..

81. On Hear! In our quest through the three worlds from the very beginning of their creation, none such has come within sight or hearing, that can lay the art of a controlling trap for the elephant of his mind when maddened by the mysterious,

deep-rooted infatuation for the female elephant of sense-object.

[आनाय is an elephant-trap. Another reading is आलान which means 'a tying post for an elephant'. क्षीबस्य - 'of the maddened']

यदाततस्वच्छन्दं विहरणमार्पण्यमशनं

सहायैं संवासः श्रुतमुपमैकव्रतफलम् ।

मनो मन्दस्पन्दं बहिरपि चिरस्यापि विमृश-

न्न जाने कस्यौषा परिणतिपुदारस्य तपसः ।। ८२ ।।

yadātatasvacchandaṃ viharaṇamārpaṇyamaśanaṃ

sahāryaiṃ saṃvāsaḥ śrutamupamaikavrataphalam .

mano mandaspandaṃ bahirapi cirasyāpi vimṛśa-

nna jāne kasyauṣā pariṇatipudārasya tapasaḥ .. 82 ..

82. This freedom to wander about, this food to which no meanness attaches, the company of holy men, the cultivation of Vedic wisdom, of which (unlike other vows) the only fruit is spiritual practice,

the mind also restrained in its movement towards external things - to such a consummation, I know not after lifelong reflection, what noble austerities may lead!

[**उपशम** is the cessation of illusions, and so of the worries, of the world. This is said to be the only fruit borne by the pursuit of this vow, namely, **श्रुतम्** or study of vedic wisdom, other vows being ordained to bear fruits in the form of worldly prosperity.]

जीर्णा एव मनोरथश्च हृदये यातं च तद्यौवनं

हन्ताङ्गेषु गुणाश्च वन्द्यफलतां याता गुणज्ञैर्विना ।

किं युक्तं सहसाभ्युपैति बलवान्कालः कृतान्तोऽमी

हा ज्ञातं मदनान्तकाङ्घ्रियुगलं मुक्तवास्ति नान्या गतिः ।। ८३ ।।

jīrṇā eva manorathaśca hṛdaye yātaṃ ca tadyauvanaṃ

hantāṅgeṣu guṇāśca vandyaphalatāṃ yātā guṇajñairvinā .

kiṃ yuktaṃ sahasābhyupaiti balavānkālaḥ kṛtānto'mī

hā jñātaṃ madanāntakāṅghriyugalaṃ muktavāsti nānyā gatiḥ .. 83 ..

83. Desires have worn off in our heart. Alas! Youth has also passed awy from the body. The virtues have proved barren for want of appreciative admirers. The powerful, all-destroying, unrelenting Death is fast hastening in! What is to be done? Ah me! I see there is no other refuge left except the feet of the Destroyer of Cupid.

[**मदनान्तक** - Śiva is so called in allusion to His having turned the god Cupid to ashes on the eve of His marriage with Gaurī].

महेश्वरे वा जगतामधिश्वरे जनार्दने वा जगदन्दारात्मनि ।

न वस्तुभैदप्रतिपत्तिरस्ति मे तथापि भक्तिस्तरुणेन्दुशेखरे ।। ८४ ।।

maheśvare vā jagatāmadhiśvare janārdane vā jagadandārātmani .

na vastubhaidapratipattirasti me tathāpi bhaktistaruṇenduśekhare .. 84 ..

84. I make no difference in substance between Siva, the Lord of the universe and Visnu, the inmost Self of the universe. But still my devotion is (attached) to the One in whose crest there is the crescent moon.

[This sloka has been brought forward by the poet as a doubt may arise in the mindfrom the preceding sloka where the poet says Śiva is the only Lord to take refuge in. Here the poet says that really there is no difference between Śiva and Viṣṇu, but he is by nature attached to Siva. This is what is called Istanista, or the devotion to one's own ideal.

The word **जनार्दन** has been variously derived, the verb **अर्द** meaning both 'destroying' and 'protecting'. If the former meaning be taken, then the word would mean 'slayer of the Janas' (demons living in the sea).]

जगदन्तरात्मनि - This word has been variously interpreted: (1) 'the inmost Self of the Universe', (2) 'One who is the knower of all inner things in the universe', (3) 'One who is the Self of all in the universe', or it may mean, (4) 'in whose Self is the whole universe'].

स्फुरतस्फारज्योत्स्नाधवनिततले क्वापि पुलिने

सुखासीनाः शान्तद्वनिषु रजनीषु द्युसरितः ।

भवाभोगोद्विग्राः शिव शिव शिवेत्युच्चवचसः

कदा यास्यामोऽन्तर्गबहुनबाष्पाकुलदशाम् ।। ८५ ।।

sphuratasphārajyotsnādhavanitatale kvāpi puline

sukhāsīnāḥ śāntadvaniṣu rajanīṣu dyusaritaḥ .

bhavābhogodvignāḥ śiva śiva śivetyuccavacasaḥ

kadā yāsyāmo'ntargabahunabāṣpākuladaśām .. 85 ..

85. Sitting in a peaceful posture, during nights when all sounds are stilled into silence, somewhere on the banks of the heavenly river which shines with the white glow of the bright-diffused moonlight, and fearful of the miseries of birth and death, crying aloud 'Śiva, Śiva, Śiva,' ah! when shall we attain that ecstasy which is characterized by copious tears of joy

held in internal control!

[The last line also reads differently - **कदा स्यामानन्दोद्गतबहुलबाष्पासुलदृशः** - When shall we have our eyes filled with copious tears arising out of joy?']

वितिर्णे सर्वस्वे तरुणकरुणापूर्णहृदयाः

स्मरन्तः संसारे विगुघपरिणामां विधिगतिम् ।

वयं पुण्यारण्ये परिणतशरच्चन्द्रकिरणा-

स्त्रियामा नेष्यामो हरजरणचिन्तैकशरणाः ।। ८६ ।।

vitirṇe sarvasve taruṇakaruṇāpūrṇahṛdayāḥ

smarantaḥ saṃsāre vigughapariṇāmāṃ vidhigatim .

vayaṃ puṇyāraṇye pariṇataśaraccandrakiraṇā-

sriyāmā neṣyāmo harajaraṇacintaikaśaraṇāḥ .. 86 ..

86. Giving away all possessions, with a heart filled with tender compassion, remembering the course of destiny which ends so ruefully in this world and, as the only refuge for us, meditating on the feet of Hara (i.e. Śiva), O! we shall spend, in the holy forest, nights aglow with the beams of full autumnal moon.

कदा वाराणस्याममरतटिरोधसि वस-

न्वसानः कौपीनं शिरसि न्दधानोऽञ्जनिपुटम् ।

अये गौरीनाथ त्रिपुरहर शम्भो त्रिनयन

प्रसीदोत्याक्रोशन्निमिषमिव नेष्यामि दिवसान् ।। ८७ ।।

kadā vārāṇasyāmamaratațirodhasi vasa-

nvasānaḥ kaupīnaṃ śirasi ndadhāno'ñjaniputam .

aye gaurīnātha tripurahara śambho trinayana

prasīdotyākrośannimiṣamiva neṣyāmi divasān .. 87 ..

87. When shall I pass the days like a moment, residing on the banks of the celestial river in Varanasi, clad in a kaupĩna (lion-cloth) and with folded hands raised to the forehead, crying out - 'Oh Lord of Gaurĩ, the Slayer of Tripura, the Giver of all good, theThree-eyed, have mercy!'

स्नात्वा गाङ्गैः पयोभिः शुचिकुसुमफलैर्चयित्वा विभो त्वां

द्येये द्यानं निवेश्य क्षितीधरकुहरग्रावपर्यङ्कमूले ।

आत्मारामः फलाशी गुरुवचनरतस्त्वत्प्रसादातस्मरारे

दुःखं मोक्ष्ये कदाहं समकरचरणे पुंसि सेवसुमुत्थम् ।। ८८ ।।

snātvā gāṅgaiḥ payobhiḥ śucikusumaphalaircayitvā vibho tvāṃ

dyeye dyānaṃ niveśya kṣitīdharakuharagrāvaparyaṅkamūle .

ātmārāmaḥ phalāśī guruvacanaratastvatprasādātasmarāre

duḥkhaṃ mokṣye kadāhaṃ samakaracaraṇe puṃsi sevasumuttham .. 88 ..

88. Having bathed in the waters of the Ganga and worshipped Thee, O Lord, with unblemished fruits and flowers and having concentrated my mind, by my stony bed within the mountain cave, on the object of my meditation - blissful in the Self alone, living on fruits, and devoted to the guru's words - when shall I, O Thou Enem of Cupid, through Thy grace become released from the grief which has arisen from my serving the man of prosperity?

[**समकरचरणे** - 'With the sign of a shark in the feet', said to be a sign of uncommon prosperity according to the science of diniation by bodil signs.]

एकामी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।

कदा शम्भो भविष्यामि कर्मनिर्मूलनक्षमः ।। ८९ ।।

ekāmī niḥspṛhaḥ śāntaḥ pāṇipātro digambaraḥ .

kadā śambho bhaviṣyāmi karmanirmūlanakṣamaḥ .. 89 ..

89. O Śiva, when shall I, living alone, free from desires, peaceful in mind, with only the hand to eat from and the four quarters for varment (i.e. naked), be able to root outall karma?

पाणिं पात्रयतां निसर्गशुजिना भैक्षेण संतुष्यतां

यत्र क्वापि निषीदतां बहुतृणं विश्वं मुहुः पश्यताम् ।

अत्यागेऽपि तनैरखण्डपरमानन्दावबोधस्पृशा -

मध्वा कोऽपि शिवप्रसादसुलभः संपत्स्यते योगिनाम् ।। ९० ।।

pāṇiṃ pātrayatāṃ nisargaśujinā bhaikṣeṇa santuṣyatāṃ

yatra kvāpi niṣīdatāṃ bahutṛṇaṃ viśvaṃ muhuḥ paśyatām .

atyāge'pi tanairakhaṇḍaparamānandāvabodhaspṛśā -

madhvā ko'pi śivaprasādasulabhaḥ sampatsyate yoginām .. 90 ..

90. Those who hae only their hand to eat from, who are contended with begged food, pure by itself, who repose themselves anywhere (i.e., require no house or bed), who constantly regard the universe like almost a blade of grass, whoeven before giving up the body experience the uninterrupted Supreme Bliss - for such yogis indeed the path which is easy of access by Śiva's grace becomes attainable. (The path, that is to say, of *mokṣa* or supreme liberation).

कौपीनं शतखण्डजर्जरतरं कन्था पुनस्तादृशी

नैश्चिन्त्यं निरपैक्षमशनं निद्रा श्मशाने वने ।

स्वातन्त्र्येण निरङ्कुशं विहरणं स्वान्तं प्रशान्तं सदा

स्थैर्या योगमहोतसवेऽपि च यदि त्रैलोक्यराज्येन किम् ।। ९१ ।।

kaupīnaṃ śatakhaṇḍajarjarataraṃ kanthā punastādṛśī

naiścintyaṃ nirapaikṣamaśanaṃ nidrā śmaśāne vane .

svātantryeṇa niraṅkuśaṃ viharaṇaṃ svāntaṃ praśāntaṃ sadā

sthairyā yogamahotasave'pi ca yadi trailokyarājyena kim .. 91 ..

91. If there is a kaupina (even) worn out and shredded a hundred times and a wrapper also of the same condition, if one is free from all disquieting thought, if food there is, obtained unconditionally from begging, and sleep on a cremation ground or in the forest, if one wanders alone without any let or hindance, if the mind is always calm, and if one is steadfast in the festive joy of yoga, what is then worth the rulership of the three worlds?

ब्रह्माण्डं मण्डलीमात्रं किं लोभाय मनस्विनः

शफरिस्फुरितेनाब्धि क्षुब्धो न खलु जायते ।। ९२ ।।

brahmāṇḍaṃ maṇḍalīmātraṃ kiṃ lobhāya manasvinaḥ

śapharisphuritenāvdhi kṣubdho na khalu jāyate .. 92 ..

92. Can his universe, which is but a mere reflection, engender greed in wise men? The ocean surel does not become agitated by the moement of a little fish.

[Just as a fish cannot set up a swaying of the ocean, so this universe, a mere image in Pure Consciousness, cannot move the wise men who identify themselves with it, to any idea of covetousness. ˜Ìsn÷Í¡ô may simply mean 'an orb', which being a limited thing is of little importance to the wise man.]

मातर्लक्ष्मि भजस्व कंचितपरं मत्काङ्क्षीणी मा स्म भू -

र्भोगेषु स्पृहयावस्तव वशे का निःस्पृपाणामसि ।

सद्यःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृतै-

rbhiśrāvastubhireva samprati vayaṃ vṛttiṃ samīrāmahe .. 93 ..

rbhogeṣu spṛhayāvastava vaśe kā niḥspṛpāṇāmasi .

sadyaḥsyūtapalāśapatrapuṭikāpātre pavitrīkṛtai-

rbhiśrāvastubhireva samprati vayaṃ vṛttiṃ samīrāmahe .. 93 ..

93. O Mother Lakshmi (Goddess of wealth), serve (thou) someone else; do not long for me. Those who desire enjoyment are subject to thee, but what art thou to us who are free from desires? Nowwe wish to live upon food ariticles obtained from beging and placed, (comformably to its) being santified, in a receptcle of palāśa leaves pieced together on the spot.

[The palāśa vessels are enjoined in the *Smṛtis* as purifying the food kept in them.]

महाशय्या पृथ्वी विपुलमुबधानं भुजलता

वितानं चाकाशं व्यजमनुकूलोऽयमनिलः ।

शरच्चन्द्रो दीपो विरतिवनितासङ्गमुदितः

सुखी शान्तः शेते मुनिरतनुभूतिर्नृप इव ।। ९४ ।।

mahāśayyā pṛthvī vipulamubadhānaṃ bhujalatā

vitānaṃ cākāśaṃ vyajamanukūlo'yamanilaḥ .

śaraccandro dīpo virativanitāsaṅgamuditaḥ

sukhī śāntaḥ śete muniratanubhūtirnṛpa iva .. 94 ..

94. The earth is his vast bed, the arms of his ample pillow, the sky is his canopy, the genial breeze his fan, the autumnal moon is his lamp, and rejoicin in the company of abneation as his wife, the sage lies down happily and peacefully, like a monarch of undiminished glory.

भिक्षाशी जनमद्यसङ्गरहितः स्वयत्तचेष्टः सदा

हानादानविरक्तमार्गनिरतः कश्चित्तपस्वी स्थितः ।

रथ्याकीर्णविशीर्णजीर्णवसनः संप्राप्तकन्थसनो

निर्मानो निरहंकृतिः शमकुखाभोगैकबध्दस्पृरः ।। ९५ ।।

bhikṣāśī janamadyasaṅgarahitaḥ svayattaceṣṭaḥ sadā

hānādānaviraktamārganirataḥ kaścittapasvī sthitaḥ .

rathyākīrṇaviśīrṇajīrṇavasanaḥ samprāptakanthasano

nirmāno nirahaṅkṛtiḥ śamakukhābhogaikabadhdaspṛraḥ .. 95 ..

95. There lives the real ascetic who feeds himself on alms, unattached to the society of men, alwas free in his efforts (i.e., without obligation or restraint from outside and pursuing a path of indifference as regards what to give up or what to take; his worn out garment is made up of rags cast away in streets, and his seat is a blanket received by chance; he is devoid of pride and egoism and he is concerned only in enjoying the happiness arisin from the control of mind.

चण्डाः किमयं द्विजातिरथवा शूद्रोऽथ तापसः

किं वा तत्तवविवेकपेशलमतिर्यीश्वरः कोऽपि किम् ।

इत्युत्पन्नविकल्पजल्पमुखरैराभाष्यमाणा जनै-

र्न क्रुध्दाः पथि नैव तुष्टमनसो यान्ति स्वयं योगीनः ।। ९६ ।।

caṇḍāḥ kimayaṃ dvijātirathavā śūdro'tha tāpasaḥ

kiṃ vā tattavavivekapeśalamatiryīśvaraḥ ko'pi kim .

ityutpannavikalpajalpamukharairābhāṣyamāṇā janai-

rna krudhdāḥ pathi naiva tuṣṭamanaso yānti svayaṃ yogīnaḥ .. 96 ..

96. When accosted by people who loquaciously express doubt and surmise, such as, 'Is he a Chandãla, or a twice born, or a Sudra, or an ascetic, or perhaps some supreme yogi with his mind full of the discrimination of Reality', the yogis themselves go their way, neither pleased nor displeased in mind.

[The Chandãla is accursed beyond the pale of the four castes, while the Sûdra belongs to the fourth caste. The Brãhmana, Kṣatriya, and Vaiśya form the three twice-born castes].

हिंसाशून्यमयत्नलभ्यमशनं धात्रा मरुत्कल्पितं

व्यालानां पशवस्तृणाङ्कुराभुजस्तुष्टाः स्थलीशायिनः ।

सासारार्णवलङ्घनक्षमधियं वृत्तिं कृता सा नृणां

तामन्वेषयतां प्रयान्ति सततं सर्वे समाप्तिं गुणाः ।। ९७ ।।

hiṃsāśūnyamayatnalabhyamaśanaṃ dhātrā marutkalpitaṃ

vyālānāṃ paśavastṛṇāṅkurābhujastuṣṭāḥ sthalīśāyinaḥ .

sāsārārṇavalaṅghanakṣamadhiyaṃ vṛttiṃ kṛtā sā nṛṇāṃ

tāmanveṣayatāṃ prayānti satataṃ sarve samāptiṃ guṇāḥ .. 97 ..

97. (If) for serpents (even) air has been provided b the Creator as food obtainable without killing or toiling; (if) beasts are contended with feeding on grass-spouts and lying on ground; for men (also) with intelligence strong enough to lead across the ocean of transmigratory existene, some such livelihood has been created; and those who seek this hae all their gunas invariably brought to their final dissolution.

[When the *guṇas* - *sattva*, *rajas* and *tamas* - are finally reduced to the inactivity of equipoise, the yogi reaches beyond *mãyã*.

The last line may also be interpreted differently - 'But in rummaging for it all one's virtues are apt to come to an end.']

गङ्गातीरे हिमगिरिशिलाबध्दपद्मासनस्य

ब्रह्मध्याभ्यसनविधिना योगनिद्रां गतस्य ।

किं तैर्भाव्यं मम सुदिवसैर्यत्र ते निर्विशङ्काः

कण्डूयन्ते जरठहरिणाः स्वाङ्गमङ्गे मदीये ।। ९८ ।।

gaṅgātīre himagiriśilābadhdapadmāsanasya

brahmadhyābhyasanavidhinā yoganidrāṃ gatasya .

kiṃ tairbhāvyaṃ mama sudivasairyatra te nirviśaṅkāḥ

kaṇḍūyante jaraṭhahariṇāḥ svāṅgamaṅge madīye .. 98 ..

98. Will those happy days come to me when on the bank of the Ganga, sitting in the lotus-posture on a piece of stone inthe Himalayas, I shall fall into the yoga-nidra (i.e. lose all consciousness in samãdhi or perfect concentration) resulting from a regular practice of the contemplation of Brahman, and when old antelopes having nothing to fear, will rub their limbs against my body!

[**पद्मासनम्** - lit. lotus-seat; sitting cross-legged so that the soles of the feet protrude above along the thighs.]

पाणिः पात्रं पवित्रं भ्रमणपरिगतं भैक्षमक्षय्यमन्नं

विस्तिर्णं वस्त्रमाशादशकमचपलं तल्पमस्वल्पमुर्वी ।

येषां निःसङ्गताङ्गीकरणपरिणतस्वन्तसंतोषिणस्ते

धन्यः संन्यस्तदैन्यव्यतिकरनिकराः कर्म निर्मूलयान्ति ।। ९९ ।।

pāṇiḥ pātraṃ pavitraṃ bhramaṇaparigataṃ bhaikṣamakṣayyamannaṃ

vistirṇaṃ vastramāśādaśakamacapalaṃ talpamasvalpamurvī .

yeṣāṃ niḥsaṅgatāṅgīkaraṇapariṇatasvantasantoṣiṇaste

dhanyaḥ sannyastadainyavyatikaranikarāḥ karma nirmūlayānti .. 99 ..

99. With the hand serving as a sacred cup, with begged food that comes through wandering and never runs short, with the ten quarters as their ample garment and the earth as a fixed, spacious bed - blessed are they who, having forsaken the manifold worldly associations which an attitude of want breeds, and self-contended with a heart fully matured throuhtheir acceptance of absolute seclusion, root out all karma (i.e. the chain of cause and effect which grows on as action and desire in life follow each other.

[**दैन्यव्यतिकरनिकरा**: - we prefer to take as: 'the many forms of contact with the world which result from the poverty of an attitude of seeking worldly objects'.]

मार्मर्दिनि तात मारुत सखे तेजः सुबन्धो जल

भ्रातर्व्योम निबध्द एव भवतामन्त्यः प्रणामाञ्जलिः

युग्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल -

ज्ञानपाश्तसमस्तमोहमहिमा लीये परब्रह्मणि ।। १०० ।।

mārarmadini tāta māruta sakhe tejaḥ subandho jala

bhrātarvyoma nibadhda eva bhavatāmantyaḥ praṇāmāñjaliḥ

yugmatsaṅgvaśopajātasukṛtasphārasphurannirmala -

jñānapāśtasamastamohamahimā līye parabrahmaṇi .. 100 ..

100. O Earth, my mother! O Wind, my father! O Fire, my friend! O Water, my good relative! O sky, my brother! here is my salutation to you with clapsed hands! Having cast away infatuation with its wonderful power, by means of an amplitude of pure knowledge resplendent with merits developed through my association with you all, I now merge in Supreme Brahman.

[The terms of familiarity and endearment used of the five elements are appropriate in view of the final point of blissful parting to which the yogi has been carried through those subtle *tattvas* or essences of the five elements which characaterize intermediate stage of yogic practice.]

इति वैराग्यशतकं सम्पूर्णम्

Here ends the Vairãgya śatakam

VAIRAGYA SATAKAM

This treatise contains the hundred verses on renunciation by Bhaṛtrihari, the great poet and elder brother of the most renowned King Vikramaditya of Ujjain. The poetical beauty of this workmakes it indispensable to all lovers of literature.

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